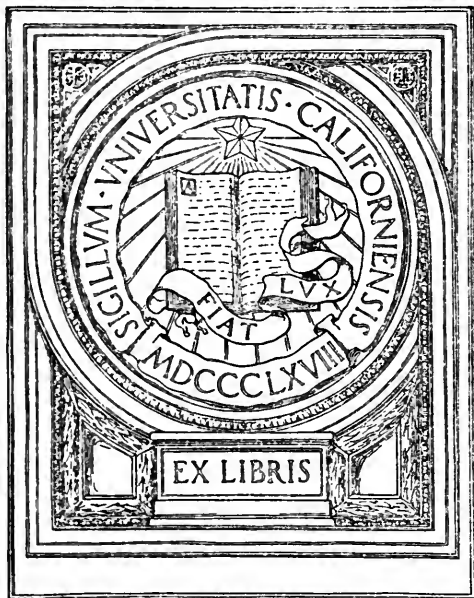


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1460

UNIVERSITY OF CALIFORNIA
LOS ANGELES



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cf. H. Maynard Smith. *Oxford Hist. & Anthropol.*
vol xi. John Evelyn pp 21-22, 34(!),
38-39, 46-48, 76-77, 86-87, 80-81, 107

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ADDITIONAL TO VOLUME
CONTAINING VOLUME
THIRTY

INTRODUCTORY NOTE

THE history of education may be justly called the record of the ideals men have formed of human life, whether for the individual or for society, and of the means they have adopted for attaining their ideals. But this definition, though just, is, if not too generous, yet too complete, to be useful, for it makes the history of education one with the history of human progress. Progress might perhaps be shown, if its causes were traced out, to be due to the deliberate enterprise of men; but the causes are so remote, so manifold, so bewildering in their variety, that in fact they baffle analysis and defy description. Purpose has conflicted with purpose, effort has smitten effort, and the resultant has been a thing not intended nor sought, yet welcomed as the fruit of toil, and the promise of an incalculable reward to be won by a continuance of labour

labour, certainly unremitting, apparently fragmentary and disconnected, but none the less confessedly concerted and tending to a single and a common end. For the idea of Destiny has ever held the minds of men, with a grip terrifying for some, consoling for others, according to their quality, but for all irresistible: for all, whether by fear or by comfort, it has provided the source of reason, as it has been the revelation of that unity without which reason could not be. Incomprehensible, it has challenged the human intellect to inquiry; inexorable, it has quickened the spirit to revolt or to acquiescence; immutable, it has offered a clue to the riddling vicissitudes of fortune, as men have tried to review the past or to guess what years to come might hold in hidden store. Not backwards only, but forwards, men have turned their gaze. To await the end, to count no man happy till he shall have reached the term of life, is the counsel of those who wish both to estimate truly what has been achieved and to direct their efforts wisely to fresh achievements fitly planned.

Universal in its range, ordering and controlling the operations of men at all times,

times and in all places, Destiny has found a general recognition. But its constraint has also been intimate and personal. A whole people has been arrested by the thought, and even by the vivid spectacle of a power overmastering or inscrutable, with its potency of dreadful compulsion or of benevolent rule. So at its highest intensity of consciousness, what is called a national sentiment has sprung into being, and has been maintained while that thought held its place, while that spectacle remained vivid in the imagination; and many men have acted with the decision and the sustained purpose of a single spirit. So, as we can more easily see, the odd farrago of deeds, mistakes, fears, and hopes, which make the sum of an individual life, has been fashioned to an intelligible scheme, and become the consistent fabric of a great career as its constituents have revealed themselves the consonant though varied expressions of a single character. A nation has won and kept personality; and the personality of an individual has taken on a larger nature, and reflected and interpreted the character of a people or a nation of which it became, in that strange regeneration, the protagonist,

nist, the martyr, the saint, the hero, or, in whatever form, the exemplar. And in these moments, when personality is alert and sensitive, it finds itself in communication no longer with a force dimly, if fearfully, felt, but distinct and vehement as itself. The language of that colloquy is poetry: "I will hear what God the Lord will speak"; "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am argued with." Circumstances, the dull pressure of events, may beat out the form of the commonplace beliefs which give mechanical energy to routine; it is the passionate beliefs, wrought by men from Destiny in answer to insistent question, that turn practice into new channels of enlarged and vitalising activity.

The history of education is the broken record of these rare moments in the life of men: it is the record, ampler in volume but less satisfactory, of the institutions in which they have sought to prolong for themselves and convey to others the inspiration of which the breath has touched them. The student, to borrow Plato's image, stands, at best, at three removes from the truth;

truth; often he is more distant. For as a creed cramps belief, so every form belies and belittles the idea it should embody; and inspiration carries a divine frenzy, and the responses of the gods, always true, are always ambiguous. Yet much remains that may be used: it is for the student to collect, to reinterpret, perhaps to correct and augment what he inherits. He has been apt to look to the writings of authors who have marked out the boundaries, laid the foundations, and framed the laws of ideal commonwealths, or of those others who have sketched in outline or elaborately drawn the character of ideal citizens of a commonwealth which they should constitute, and which awaits their creation; or yet again, of those who, with a more realistic fiction, have set forth the curriculum of studies and described the training by which such citizens should be produced. He is well advised who reads those books; but the history of education is not complete when the splendid dreams of immortal visionaries have been chronicled. The student must turn when he can, and with the more studious zeal, for his opportunities are few, to the plainer records of what men have actually done in obedience to their
their

their visions. It must be confessed that while books of each kind are dangerous, those of the second are the more perilous stuff. The idealist and the practical man are both beset by imitators and copyists; one attracts the adulation of those who suppose that to repeat large words is to give proof of originality; the other wins the honest but embarrassing allegiance of those who would fain do what they have seen him do, and instead of letting him be a master, as he deserves, turn him into a sorry example; and the crowd that follows the practical man is larger than the other. It has often been the horror of this untoward popularity which has kept men successful in various professions from giving an account of their methods. Sometimes an ox has stepped upon their tongues and, safeguarding their secret like a patented invention, they have held fast the secret of their triumph and their profit. Sometimes they have even rejoiced in ignorance of their own processes, and, shunning self-conscious affectation or what they would regard as morbid self-scrutiny, have concealed their art, not only from others, but from themselves. But others—few indeed, but still
some

some—even though engaged in the subtle craft of teaching, have been bolder and more generous. Amateurs of their profession, they have recalled and reconsidered their ambitions and retraced the steps they took to their desired goal; and thus have been enabled both to reinterpret achievement and to identify the end of their endeavours with the successive stages of their journey. And they have done more than this. This patient and exquisite workmanship, this fearless but loving examination, conducted with serene detachment and perfect knowledge of the work done, have carried them beyond what might have seemed the narrow limits of their business. They have, for instance, taught Latin grammar for the benefit of “Church and Commonwealth,” and serving those societies as they knew them, fashioned for other men and later generations an ideal towards which those others in their turn may make their pilgrimage.

It is sometimes urged in a jest, which has its point, that critics are not practitioners; and the stricture has been used with effect against those who attempt to review methods of teaching or principles of education. But the jest is double-edged:

edged: if critics are not practitioners, practitioners here, as elsewhere, are too little apt to be critics—of themselves. “Lorde God,” exclaimed Sir Thomas Elyot, appealing in his vexation from earth to heaven, “Lorde God, howe many good and clene wittes of children be now-a-dayes perished by ignorant schole maisters. How little substantial doctrine is apprehended by the fewnesse of good grammarians!” It is true the “Boke named the Governour” was first published nearly four hundred years ago (in 1531); and the author would hold a different language if he were writing now; but grammar was not a new and untried subject in the sixteenth century.

This divorce of criticism from practice, this suspicion felt by the practitioner for the critic, have done harm enough, and as much good as they could do in creating and fostering a much-worn jest; but it is time they were forgotten.

In the book which is now freshly presented to students of English education we see a master of his art, acknowledged by his contemporaries and his rivals, criticising himself. He puts his experience at the disposal of those who may care to use it;

it; he tells us what he wished to do, and he tells us how he proceeded in doing it. Hoole needs no commentary or exposition when he is himself accessible. One of the main authorities, and one of the richest sources for the history of education in this country, he has, however, been hitherto practically inaccessible. He is referred to and quoted, but seldom read. It may be hoped that, read now, he will be as much valued as he was in his own day. Indeed, he deserves attention. Apart from the historical and antiquarian interest with which his work is invested, it may still be found of practical utility—no record, so detailed and so faithful, of work done should be unheeded by those whose work lies in the same or in adjacent fields. Whether his methods commend themselves or not to teachers of our own time, it is clear that they were carefully devised, and that they had the effect of giving to his pupils a freedom in the use of Greek and Latin, and an acquaintance with classical authors which we may properly admire and may be forgiven for envying. It is clear also that Hoole expected teachers of classics to have read widely in the literatures which
it

it was their business to illustrate or expound.

The text has been reproduced from the edition of 1660 in the Bodleian Library. I am indebted to the Bodley's Librarian for granting me leave to have this copy rotographed, and to the Controller of the Oxford University Press for his goodness in having this work done for me.

I have not scrupled, where an obvious misprint had been made in the first edition, to correct it in mine.

Thus at the foot of the second page of the Epistle "To all favourers of good learning . . ." for "Et veniam *per* laude peto," I have put "Et veniam pro laude peto" (Ovid *Tristia*, vii. 31).

But with very few exceptions of this kind, the text of the present edition is identical with that of the original.

I trust that the index of authors and titles, and the bibliographical notes which I have made, will be of interest to the student of this period.

Until the documents are collected and presented in a convenient form, it will be impossible to write and idle to guess at
the

the history of teaching. Much has already been done by Mr. W. H. Woodward, formerly Professor of Education in the University of Liverpool, and also by Professor Foster Watson of Aberystwyth. They will permit me, as a beginner in a field where they have been pioneers, to acknowledge my debt to their wide and accurate learning. But they know how much is yet to be done. To Professor Watson I owe a special acknowledgment of the aid and encouragement which he has given me in the preparation of this volume.

Mr. P. S. Allen, of Merton College, Oxford, Dr. G. Buchanan Gray, Mr. L. C. Wharton, of the British Museum, and the Librarian of the John Rylands Library, Manchester, have kindly helped me in tracing books which I should have hardly found without their assistance.

To Dr. J. P. Postgate I have often gone for guidance, and never in vain. Miss Dorothy Allmand, of the University Library, Liverpool, has worked with equal enthusiasm and skill upon the index.

I desire to express my gratitude to the Committee of the University Press of Liverpool for undertaking the publication of this
volume,

volume, and particularly to the Chairman, Professor Newberry, for the interest he has taken in the work since its inception, and to Miss Millett, Assistant Secretary, for her admirable patience and generous co-operation in its progress.

Upon every page—I had almost said every line—I have been able to consult Dr. John Sampson, whose erudition is matched by his unfailing kindness.

E. T. CAMPAGNAC.

LIVERPOOL, *August* 1913.

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A N E W
DISCOVERY
 Of the old Art of
 TEACHING SCHOOLE,
 In four small
TREATISES.

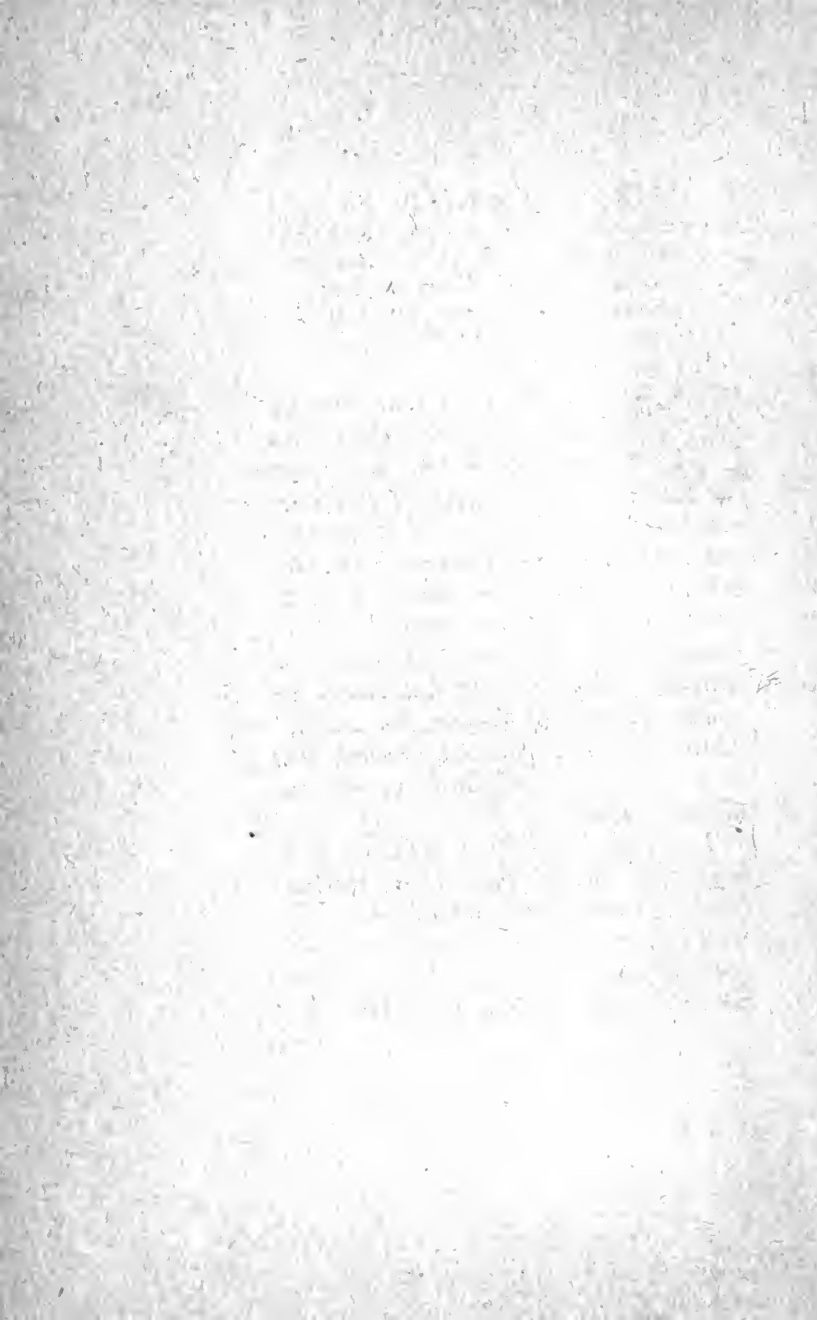
- | | | | | | | | |
|----|----|----|----|------------|---|--------|------------------|
| 1. | 2. | 3. | 4. | concerning | A Petty-Schoole.
The Ushers Duty
The Masters Method
Scholastick Discipline | } In a | Grammar Schoole. |
|----|----|----|----|------------|---|--------|------------------|

Shewing how Children in their playing years may Grammatically attain to a firm groundedness in and exercise of the Latine, Greek and Hebrew Tongues.

Written about Twenty three yeares ago, for the Benefit of *Rotherham* School, where it was first used; and after 14. years trial by diligent practise in *London* in many particulars enlarged, and now at last published for the general profit, especially of young Schoole-Masters.

By *Charles Hoole* Master of Arts, and Teacher of a Private Grammar School in *Lothbury* Garden, *London*.

London, Printed by J. T. for *Andrew Crook* at the *Green Dragon* in *Pauls Church-yard*, 1660.



To the Right Worshipfull, his most
Reverend, constant, & truly loving Friend
Robert Saunderson D. D. and Rector
of Boothby-Pagnell. C. H. wisheth
increase of Grace, and perfection
of GLORY

S I R,

Now I have by Gods blessing
obtained (that which you
can witnesse I have seriously
laboured after) a thrice se-
ven yeares experience in this despicable,
but comfortable employment of teaching
Schoole; I think it not amisse to disco-
ver to the world, what method I have
hitherto used, and which I resolve to
continue, so long as God shall enable me
to undergoe this profession of a Schoole-
Master, which at first I undertook, and
have ever since persisted in, by your
encouragement.

How far this New Discovery is
improved, since I made it at Rother-
ham, and afterwards writ it out at lit-
tle Humble, whilst I lived more reti-
redly in the house of that Noble Knight,
Sir William Brownelwoc, (whom I
think

The Epistle.

think my self ever bound to honour for his singular and undeserved favours to me in many particulars) I refer it to you to consider. For as you sometimes then perused it in Manuscript, so I hope you will (at your leisure) look upon it now in print, and not like it much worse, then formerly.

For I may truly say, that besides what I have observed by reading sundry Authors treating of this subject, or gained by frequent and familiar converse with men of known abilities, both in City and Country. I have profited most in this Art of teaching, by my Scholars; who have been my daily instructors, how to suit my method to their several capacities. And of all that ever I have taught either in publick Schoole, or in my own, or others houses, in more private manner, I have been beholding most to my London Scholars, who as they are generally quick-spirited, and forward to learn, where the way is easy to them; so are they soon apt to flag and be discouraged, when any difficulties appeare in their way.

The Epistle.

way. For their sakes therefore, (who by reason of many Schooles were sometimes occasioned to remove from one to another) I was enforced to facilitate the most common way of teaching, according to what you see, I have here endeavoured in these small Treatises.

*In the publishing whereof I beseech you, that I may not offend in making use of your name, as well as my Masters ; for as I was instructed by him at the School, so I was by your means sent, and provided for in the University ; and though I can never be able to requite your care and pains on my behalf, yet I have long desired, even whilst you are both living, to testify to the world, that I am not forgetful altogether of your great benefits. If what I have here done be liking to your selfe, I shall lesse need to care how others censure me, or it ; Forasmuch as you have known me since my first studies, and are sufficiently able to judge of a way to come by learning, as having been your self well methodized in your youth, and attained to that perfection in all kinde of know-
ledge*

The Epistle.


ledge, which many do much admire, but few can hope to exceed. But I know to whom I write, and therefore I will not adventure into an Ocean of what may be said of your demerits, especially to me wards, onely I commend this little work to your acceptance, as a Testimony of that unfeigned respect, which I think my self ever bound to shew towards you and yours; And I beseech God (that hath been pleased to exercise me in School-teaching, whilst you have been put upon exercises in School-Divinity, and so ordered that something of what we have each done, is now labouring at the presse;) to continue our earnest endeavours to serve him whilst we live, that when we dye, we may partake of that blessed reward, which is reserved in heaven for all those that attend the coming of our Lord and Saviour Jesus Christ; to whose Grace I commend you and all yours, and rest

London,
Dec. 24.
1659.

Your humbly observant
Kinsman,
CHARLES HOOLE.
To

To his most Experienced, and truly
Honoured Master, Mr. ROBERT
DOUGHTY, Head Schoole-Master
at Wakefield, C. H. wisheth
all health and happiness.

S I R,

T is yet a question amongst
Schoole-boyes, and not
likely to be hastily by
them decided, *whether K.*

*Alexander was more bound
to Philip his Father, that begat him, or
his Master Aristotle that instructed
him?* for of both he had received
unrequitable Benefits. Should I
therefore not acknowledge that la-
sting good, which with many co-
partners I obtained by your care
and industry, I should indeed be
worse than *ungratefull*. And what
token of thankfulness can I tender,
more welcome to your self, then this
small Manual, which most nearly
concernes *the profession of a Schoole-
Master; a calling which hath all kinde
of good attending it, to make it com-
mendable, as well as others.*

For

An Epistle.

For 1. If we look at the benefiting of Church and Commonwealth; wherein can we better employ our time and study, then in training up of children to become serviceable instruments of much good in both? Nay, should a man but barely respect himself, he may finde it very profitable to augment his learning, and not a little advantageous to the increase of his yearly Revenues.

2. What more pleasing variety can there be, then that of childrens dispositions and fansies? what better Recreation, then to read and discourse of so many sundry subjects, as we meet with in ordinary Authors? Besides, the delight which is to be taken by our Scholars ready progresse in a constant even way, will far exceed all care and toyle that can be bestowed in helping them to profit.

3. Should I goe about by those millions of Arguments that con-
curre

An Epistle.

curre (as Voluntiers) to maintain the lawfulness of this calling, as commanded by God, continued in all ages, practised by the well-learned and truly vertuous, commended by all good men, maintained and encouraged by most noble Princes, and religiously disposed people; opposed onely by the enemies of Gods truth, and most disesteemed by persons that are altogether (for want of breeding) either debauched, or ignorant. I might write a larger Volume, and to lesser purpose.

Ob. But alas, we that wholly undergoe the burden of School-teaching, can tell by our own experience, how laborious it is both to minde and body, to be continually intent upon the work, and how irksome it is (especially to a man of a quiet temper) to have so many unwilling provocations unto passion; what good parts for learning, and right qualification in all points of behaviour

An Epistle.

viour is required of us; how small our yearly stipend is, and how uncertain all our other incomes are. Again, we call to minde the too much indulgency of some Parents, who neither love to blame their childrens untowardnesse, nor suffer the Master to correct it; we remember their generall ingratitude for the Masters well-doing, and their open clamour for his least doing amisse; we observe their common indiscretion in wholly imputing the Scholars lesse profiting to the Masters more neglect, and their happy thriving to their own onely towardlinessse; not to mention their fond Ambition, in hastening them too fast. Besides, the small account which the vulgar have, the too censorious eye which the more judicious cast, and the slight regard which our young Academians (for the most part) carry towards *a poor Schoole-Master*, make us sometimes judge our calling (as many do) too mean

An Epistle.

mean for a Scholar to undertake, or desire to stick too many yeares. We let passe childrens imperfections and untowardnesse, which are indeed our daily torture; so that we could rather wish, our selves might leave our charge, then advise any friends we have to undertake it.

Answ. These we must acknowledge are very great discouragements, yet such as attend a most necessary calling, and therefore must with Fortitude be conquered, or resolutely undergone. Should the Mariner, because of danger, the Husband-man because of toyle, the Souldier because of hardship, the Magistrate because of interruption, the Minister, because of many mens disordered conversations, abandon their professions; it would then fare with a State, as (the Tale saith) it did once with the body, when the whole pin'd away, because no member would discharge its proper function.

Neither

An Epistle.

Neither can I say to whom I should more properly dedicate this Subject, then to your selfe, who have now (as I suppose) for at least fifty yeares together, and with general applause, performed the Taske of a Schoole-Master, notwithstanding much opposition, and many discouragements of every kinde; who have had continually in your charge many scores of Scholars, and have yearly sent abroad, both to Trades, and Universities, great store of such as have been thorowly accomplished in their places. Nay, (give me leave to speak it) to commend your knowne Dexterity in this excellent calling, there have been (I think) as many, and those, as well-approved Schoole-Masters your *quondam* Scholars, as have been trained up by any one man in *England*. Amongst others I help onely to fill up the number, who have sometimes in publick, and sometimes in private, for nigh thirty years together,

An Epistle.

ther, been exercised in teaching Scholars, and have at last for mine own ease, and the satisfaction of some friends, printed what *Method* and *Order* you once saw I had writ out, and which upon your approbation, and my own further experiment, I have thought meet to observe constantly, reserving ever the liberty of varying in matters of circumstance, as occasion shall require. And for some things (it may be) you may rightly say (as I am ever bound most thankfully to acknowledge,) that I was your Scholar, seeing in them I have so nearly seemed to track that method, according to which I was instructed by your self.

Daigne (I beseech you) to accept this small offer of a willing minde, and if you finde it helpful to you or yours, in any kinde, to use it freely; where you shall espie the least defect, I hope you will please to censure it with impartial mildenesse.

This

An Epistle.

This Petition also I prefer to them of better judgement, as it happeneth to come into their hands.

The Lord continue you long in your eminent place, to doe the Church and Common-wealth most acceptable service, and to reap to your self much comfort thereby, that when at last you shall have finished your course, you may receive at Gods hands an immortal Crown, through Jesus Christ our Saviour, in whom I rest.

Yours, in all observancy,

Dec. 24.
1659.

Charles Hoole.

To

To all favourers of good learning, but
more especially, to the Teachers of

GRAMMAR.

T*Here is no calling more serviceable to Church and Commonwealth, then this of a Schoole-Master; none then it more perplexingly toylesome, where Art and Discretion, the two essentials of a Schoole-Master, are wanting. Seeing we have especially to deale with childrens imperfections, which are warily to be observed and helped, not strictly to be censured.*

That Constancy in a good Method is the mean to make a Scholar is by all affirmed; but which Method, of many that are used, is the best, is not easily determined. Sure we are, that the nearest, easiest, and plainest is most grateful, and the rather if it lye along with the common-rode, which men are generally loth to foregoe, though it be not alwayes the readiest way.

It hath therefore been mine endeavour to set on and proceed in such a course of teaching Grammar, and most useful,
and

The Epistle.

and usually received Authours, with continued Exercises; so as children might from the beginning understand their present Taske, and that also further to the succeeding work. I labour so (ever as they learne) to acquaint them with the main matters, that in case of changing Masters, they may not sustain such discouragement and loss of time, as usually betides, when children are not grounded in what they learn.

This I submit to more gentle censures, requesting where I mistake to receive some better directions, not enjoining any man to tread in my steps, though possibly some may like to follow me in this way, which I am resolved to keep (whether in more publick, or my private course of teaching) till I know a readier; which who so hath gone it, may do well to describe. Now the Lord of heaven give a blessing to these weak endeavours, which if any man profit by, let him give God the Glory, whose alone power it is, that hath thus far enabled me to perform, (what from a child) I have seriously desired. Et veniam pro laude peto, &c.

A

A note of Schoole-Authours, most
proper for every Form of Scholars in
a Grammar-Schoole, wch are
mentioned in this Book.

1. Authours useful for the first
Form.

Classical.	Subsidiary.
A N English Bible, or Testament.	O Rbis Pictus. <i>The common Rudiments of Latine Grammar.</i>
The Accidents.	
Sententiæ Pueriles.	<i>A little Vocabulary English and Latine by C. H.</i>
The principles of Christianity.	

2. Authours for the second Form.

1. Classical.	Subsidiary.
Lilies Grammar.	<i>A Construing book.</i>
Cato.	<i>Propria quæ maribus,</i>
<i>Pueriles Confabulationunculæ.</i>	<i>&c. Englished and explained.</i>
Corderii Colloquia.	<i>An easie entrance to the Latine Tongue, commonly called the Grounds of Grammar, by C. H.</i>
The Assemblies Catechisme.	<i>Englishes to be translated.</i> <i>A little Paper book. 8º.</i>
	3. Authours

A Note of Schoole-Authours,
3. *Authors useful for the third Form.*

Classical.	Subsidiary.
Lilies Grammar.	<i>A construing-book.</i>
<i>The Latine Testament.</i>	<i>A Paper-book in quarto.</i>
Æsopi Fabulæ.	<i>A praxis of the Grammar Rules.</i>
<i>Janua Linguarum.</i>	<i>Gerards Meditations.</i>
<i>Castalionis Dialogi.</i>	<i>Thomas de Kempis.</i>
Mantuanus.	<i>Sancti Augustini Soliloquia.</i>
<i>Helvici Colloquia.</i>	<i>Stockwoods Figura con-</i>
<i>The Assemblies Catechism in Latine.</i>	<i>strued.</i>
<i>Perkins six principles.</i>	<i>Hamptons Prosodia con-</i>
	<i>strued.</i>

4. *Authours useful for the fourth Form.*

Classical.	Subsidiary.
<i>The Latine Testament.</i>	<i>The Latine Grammar by C. H.</i>
Lilies Grammar.	<i>The posing of the Accidents.</i>
Elementa Rhetorices.	<i>Animadversions upon Lilies Grammar.</i>
Camdeni Grammatica.	<i>Stockwoods Disputations.</i>
Græcum Testamentum.	<i>Mr. Pooles English Accidents.</i>
<i>Nomenclatura.</i>	<i>Hermes Anglo-Latinus. Seidelius.</i>

in a Grammar-Schoole

<i>Seidelius.</i>	<i>Supplementa ad Gram-</i>	
<i>Posselii Dialogi.</i>	<i>maticam</i>	
<i>Shirley's Introdu-</i>	<i>Mr. Birds</i>	Gram-
<i>ctorium.</i>	<i>Mr. Shirleys</i>	
<i>Terentius.</i>	<i>Mr. Burleys</i>	
<i>Janua Latinæ Lin-</i>	<i>Mr. Hawkins</i>	
<i>guæ.</i>	<i>Mr. Gregories</i>	mar.
<i>Sturmii</i>	<i>Mr. Danes.</i>	
<i>Textoris</i> <i>Epistolæ.</i>	<i>Mr. Farnabies</i>	
<i>Ovidius de Tristi-</i>	<i>A Paper-book in quarto.</i>	
<i>bus.</i>	<i>An English Rhetorick.</i>	
<i>Ovidii Metamor-</i>	<i>Index Rhetoricus.</i>	
<i>phosis.</i>	<i>Susenbrotus.</i>	
<i>Buch anani Psalmi.</i>	<i>Compendium Rhetorices.</i>	
<i>The Assemblies</i>	<i>Passoris Lexicon.</i>	
<i>Catechisme, La-</i>	<i>Rudimenta Grammaticæ</i>	
<i>tine and Greek.</i>	<i>Græcæ.</i>	
	<i>Busbæi Grammatica</i>	
	<i>Græcæ.</i>	
	<i>Clavis, & fundamentum</i>	
	<i>Græcæ Linguae.</i>	
	<i>Fabritii elegantiae Pueri-</i>	
	<i>les.</i>	
	<i>Dux Oratorius.</i>	
	<i>Erasmus de copia verborum.</i>	
	<i>A little Dictionary Eng-</i>	
	<i>lish and Latine in 8o.</i>	
	<i>Walkers Particles.</i>	
	<i>Willis Anglicismes.</i>	
	<i>Phraseologia Puerilis.</i>	
	<i>Epistolographia by Mr.</i>	
	<i>Clerk. Eras-</i>	

A Note of Schoole-Authours,

*Erasmus de conscribendis
Epistolis.*

*Buchleri Thesaurus con-
scribendarū Epistolarū.*

*Verepæus de conscriben-
dis Epistolis.*

Hardwicks Mantuan.

Sandys Ovid.

Herberts Poems.

Quarles's Poems.

Oweni Epigrammata.

Farnabii Epigrammata.

Alciati Emblemata.

Pools English Parnassus.

Clarks Dux Poeticus.

Wits Common-wealth.

Rosses English Mythologist.

*Lord Bacon de Sapientia
veterum.*

Natalis Comes.

Verderii imagines Deorū.

Lexicon Geographicū, &c.

Holy-oakes Dictionary.

Thomas Thomasius.

5. *Authours useful for the fifth Form.*

Classical.

Subsidiary.

Lilii Grammatica. *Franklin de Orthotonia.*

Camdeni Gram- *Scapula.*

matica. *Screvelii Lexicon.*

Elementa

in a Grammar-Schoole.

Elementa Rhetorices.	<i>Vechneri Hellonexia.</i>	
<i>Aphthonius.</i>	<i>Busbæi</i>	
<i>Livii Orationes.</i>	<i>Cleonardi</i>	
Isocrates.	<i>Scoti</i>	
<i>Theognis.</i>	<i>Chrysoloræ</i>	Grammatica.
<i>Justinus.</i>	<i>Ceporini</i>	
<i>Cæsaris Commentarii.</i>	<i>Gazæ</i>	
<i>Lucius Florus.</i>	<i>Urbanii</i>	
<i>Erasmi Colloquia.</i>	<i>Caninii</i>	
<i>Janua Linguarum Græca.</i>	<i>Gretseri</i>	
Virgilius.	<i>Posselii Syntaxis.</i>	
<i>Æliani Historiæ varia.</i>	<i>Demosthenis Sententiæ.</i>	
<i>Epictetus.</i>	<i>Posselii Apophthegmata.</i>	
<i>Farnabii Epigrammata.</i>	<i>Garthii Lexicon.</i>	
<i>Nowelli Catechismus.</i>	<i>Rulandi Synonymia.</i>	
	<i>Morelii Dictionarium.</i>	
	<i>Billii locutiones.</i>	
	<i>Devarius de Græcis particulis.</i>	
	<i>Posselii calligraphia.</i>	
	<i>Plutarchus.</i>	
	<i>Valerius Maximus.</i>	
	<i>Plinii Historiæ.</i>	
	<i>Medulla Historiæ.</i>	
	<i>Phædri Fabulæ.</i>	
	<i>Natales Comes.</i>	
	<i>Adagia Selecta.</i>	
	<i>Erasmi Adagia.</i>	
	<i>Bibliotheca Scholastica.</i>	
	<i>Pierus.</i>	
	<i>Causinus.</i>	

Alciati

A Note of Schoole-Authours,

Alciati Emblemata.
Reusneri Symbola.
Diodorus Siculus.
Tullii Sententiæ.
Ethica Ciceroniana.
Gruteri Florilegium.
Orator extemporaneus.
Vossii partitiones oratoriæ
Textoris officina.
Lycosthenes.
Erasmi Apophthegmata.
Polyanthea.
Sylva Synonymorum.
Calliepia.
Huisse's
Winchester's
Lloyd's
Farnabie's
Manutii
Encheiridion Oratorium.
Clarks
Willis Anglicismes.
Barrets Dictionary.
Parei calligraphia.
Walker's particles.
Cooperi Dictionarium.
Flores Poetarum.
Phrases Poeticæ.
Ærarium Poeticum.
Encheiridion Poeticum.

Phrases.

Phraseologia.
English Adagies.

Res

in a Grammar-Schoole.

Res Virgiliana.

Artis Poeticæ compendih.

Thesaurus Poeticus.

Authours useful for the sixth Form.

Classical.

Subsidiary.

Lilii Grammatica.

Camdeni Gram-
matica.

Elementa Rhetorices.

Græcum Testamentu.

Buxtorfii Epitome.

Psalterium Hebraicum.

Homerus.

Pindarus.

Lycophron.

Xenophon.

Euripides.

Sophocles.

Aristophanes.

Ant. de Laubergeois
breviarium

Græcæ Linguæ.

Horatius.

Juvenalis.

Persius.

Lucanus.

Senecæ Tragædiæ.

*Authores Grammatica
antiqui.*

Despauterius.

Linacer.

Melancthon.

Valerius.

Alvarez.

Rhenius.

Sulpitius.

Vossius.

Tresmari exercitationes.

Rhetoricæ.

Nic. Causinus.

Paiot de Eloquentia.

Turselinus.

*Hawkins particulæ Latine
Linguæ.*

Tullii

Plinii

Senecæ

Erasmi

Lipsii

Manutii

Aschami

Politiani

Turneri

Epistolæ.

Martialis

Note of Schoole-Authours, &c.

<i>Martialis.</i>	<i>Goclenii Analecta, & Pro-</i>
<i>Plautus.</i>	<i>blemata.</i>
<i>Luciani selecti Dia-</i>	<i>Ausonius Popma.</i>
<i>logi.</i>	<i>Becman de Originibus.</i>
<i>Tullii Orationes.</i>	<i>Tossani Syllabus geminus.</i>
<i>Plinii Panegyrica,</i>	<i>Buxtorfii Lexicon.</i>
<i>Quintiliani Decla-</i>	<i>Schindleri Pentaglotton.</i>
<i>mationes.</i>	<i>Buxtorfii Thesaurus.</i>
<i>Birketi Catechis-</i>	<i>Pagnini</i>
<i>mus.</i>	<i>Crinesii</i> <i>Lexicon.</i>
<i>Catechismus parvus</i>	<i>Torstii</i>
<i>Hebraicus.</i>	<i>Clavis Homerica.</i>
	<i>Lexicon Homericum.</i>
	<i>Eustathius.</i>
	<i>Pontani Progymnasmata.</i>
	<i>Goodwin's Antiquities.</i>
	<i>Symmachi Epistolæ.</i>
	<i>Libanius Sophista.</i>
	<i>Turneri.</i>
	<i>Baudii.</i>
	<i>Mureti.</i>
	<i>Heinsii.</i>
	<i>Puteani.</i>
	<i>Rainoldi.</i>
	<i>Lipsii.</i>
	<i>Barclaii.</i>
	<i>Salmatii.</i>

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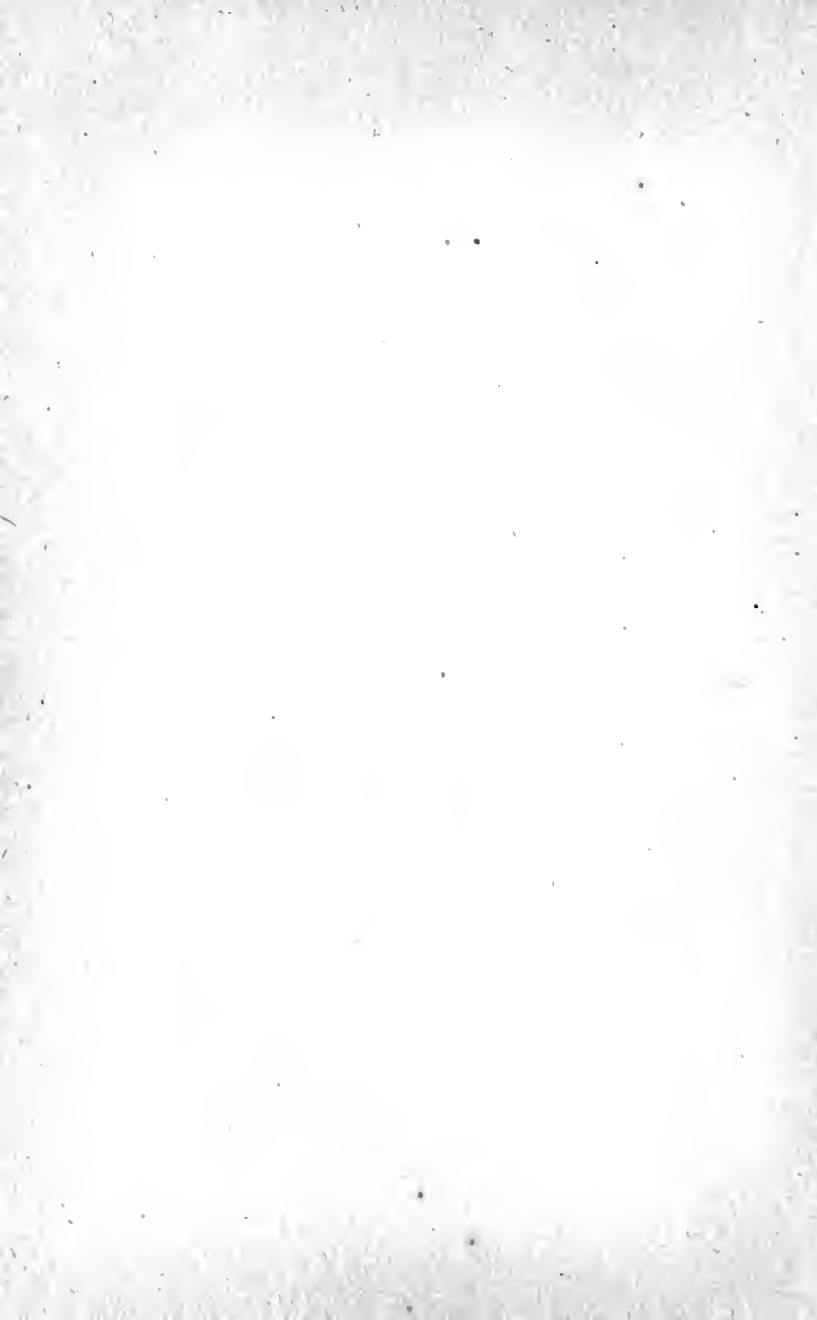
THE

T H E
Petty-Schoole.
S H E W I N G
A way to teach little
Children to read English with
delight and profit, (espe-
cially) according to
the New Primar.

By *C. H.*



L O N D O N,
Printed by *J. T.* for *Andrew Crook*,
at the *Green Dragon* in *Pauls*
Church Yard, 1659.



THE Petty-Schoole.

CHAP. I.

How a childe may be helped in the first pronounciation of his Letters.



Y aim being to discover the old Art of teaching Schoole, and how it may be improved in every part suteable to the years and capacities of such children as are now commonly taught; I shall first begin my discourse concerning a petty-Schoole, & here or else where I shall not busie my self or Reader about what a childe of an extraordinary towardliness, and having a teacher at home, may attain unto, and in how short a space, but onely shew how a multitude of various wits may be taught all together with abundance of profit and delight to every one, w^{ch} is the proper and main work of our ordinary Schooles.

Whereas then, it is usual in Cities and
greater

greater Towns to put children to Schoole about four or five years of age, and in Country villages, because of further distance, not till about six or seven ; I conceive, *The sooner a child is put to School, the better it is*, both to prevent ill habits, which are got by play and idleness, and to enure him betimes to affect learning and well doing. Not to say, how the great uncertainty of parents lives, should make them careful of their Childrens early education, which is like to be the best part of their patrimony, what ever good thing else they may leave them in this World.

I observe that betwixt three and four years of age a childe hath great propensity to peep into a book, and then is the most seasonable time (if conveniences may be had otherwise) for him to begin to learn ; and though perhaps then he cannot speak so very distinctly, yet the often pronounciation of his letters, will be a means to help his speech, especially if one take notice in what organ or instrument he is most defective, and exercise him chiefly in those letters which belong unto it.

Now there are five organs or instruments of speech, in the right hitting of which, as the breath moveth from within,

in, through the mouth, a true pronunciation of every letter is made, viz. the lips, the teeth, the tongue, the roof of the mouth, and the throat; According to which if one rank the twenty four letters of our *English* Alphabet, he shall find that *A, E, I, O, U*, proceed by degrees from the throat, along betwixt the tongue and the roof of the mouth to the lips contracted, and that *X* is somewhat like *I*, being pronounced with other letters, but if it be named by it self, it requireth some motion of the lips. *B, F, M, P, W*, and *V* consonant, belong to the lips. *C, S, X, Z*, to the teeth. *D, L, N, T, R*, to the tongue. *B, H, K, Q*, to the roof of the mouth. But the sweet and natural pronunciation of them is gotten rather by imitation then precept, and therefore the teacher must be careful to give every letter its distinct and clear sound, that the childe may get it from his voice, and be sure to make the child open his mouth well as he uttereth a letter, lest otherwise he drown or hinder the sound of it. For I have heard some foreiners to blame us *English-men* for neglecting this mean to a plain and audible speaking, saying, that the cause, why we generally do not speak so fully as they, proceeded from an ill habit

habit of mumbling, which children got at their first learning to read ; which it was their care ; therefore to prevent or remedy betimes, and so it should be ours, seeing *Pronounciation is that that sets out a man, and is sufficient of it self to make one an Oratour.*

Chap. II.

How a childe may be taught with delight to know all his letters in a very little time.

THe usual way to begin with a child, when he is first brought to Schoole, is to teach him to know his letters in the Horn-book, where he is made to run over all the letters in the Alphabet or Christ-cross-row both forwards and backwards, until he can tel any one of them, which is pointed at, and that in the *English* character.

This course we see hath been very effectual in a short time, with some more ripe witted children, but othres of a slower apprehension (as the most and best commonly are) have been thus learning a whole year together, (and though they have been much chid and beaten too for want of heed) could scarce
tell

tell six of their letters at twelve moneths end, who, if they had been taught in a way more agreeable to their meane apprehensions (w^{ch} might have wrought more readily upon the senses, and affected their mindes with what they did) would doubtlesse have learned as cheerfully, if not as fast as the quickest.

I shall therefore mention sundry ways that have been taken to make a childe know his letters readily, out of which the discreet Teacher may chuse what is most likely to suit with his Learner.

I have known some that (according to Mr. *Brinsley's* direction) have taught little ones to pronounce all the letters, and to spell pretty well, before they knew one letter in a book; and this they did, by making the childe to sound the five vowels *a, e, i, o, u*, like so many bells upon his fingers ends, and to say which finger was such or such a vowel, by changes. 2 Then putting single consonants before the vowels, [leaving the hardest of them till the last] and teaching him how to utter them both at once, as *va, ve, vi, vo, vu, da, de, di, do, du*. 3. and again, by putting the vowels before a consonant to make him say, *as, es, is, os, us, ad, ed, id, od, ud*. Thus; they have proceeded from syllables of two or three, or
more

more letters, till a child hath been pretty nimble in the most. But this is rather to be done in a private house, then a publick Schoole; how ever this manner of exercise now and then amongst little Scholars will make their lessons more familiar to them.

The greatest trouble at the first entrance of children is to teach them how to know their letters one from another, when they see them in the book altogether; for the greatnesse of their number and variety of shape do puzzle young wits to difference them, and the sence can but be intent upon one single object at once, so as to take its impression, and commit it to the imagination and memory. Some have therefore begun but with one single letter, and after they have shewed it to the childe in the Alphabet, have made him to finde the same any where else in the book, till he knew that perfectly; and then they have proceeded to another in like manner, and so gone through the rest.

Some have contrived a piece of ivory with twenty four flats or squares, in every one of which was engraven a several letter, and by playing with a childe in throwing this upon a table, and shewing him the letter onely which lay uppermost, have

have in few dayes taught him the whole Alphabet.

Some have got twenty four pieces of ivory cut in the shape of dice, with a letter engraven upon each of them, and with these they have played at vacant hours with a childe, till he hath known them all distinctly. They begin first with one, then with two, afterwards with more letters at once, as the childe got knowledge of them. To teach him likewise to spell, they would place consonants before or after a vowel, and then joyn more letters together so as to make a word, and sometimes divide it into syllables, to be parted or put together; now this kind of letter sport may be profitably permitted among you beginners in a School & in stead of ivory, they may have white bits of wood, or small shreads of paper or past-board, or parchment with a letter writ upon each to play withall amongst themselves.

Some have made pictures in a little book or upon a scroll of paper wrapt upon two sticks within a box of iceing-glass, and by each picture have made three sorts of that letter, with which its name be-ginneth; but those being too many at once for a childe to take notice on, have proved not so useful as was intended.

Some

Some likewise have had pictures and letters printed in this manner on the back side of a pack of cards, to entice children, that naturally love that sport, to the love of learning their books.

Some have writ a letter in a great character upon a card, or chalked it out upon a trencher, and by telling a child what it was, and letting him strive to make the like, have imprinted it quickly in his memory, and so the rest one after another.

One having a Son of two years and a half old, that could but even go about the house, and utter some few gibberish words in a broken manner; observing him one day above the rest to be busied about shells, and sticks, and such like toys, which himself had laid together in a chair, and to misse any one that was taken from him, he saw not how, and to seek for it about the house; became very desirous to make experiment what that childe might presently attain to in point of learning; Thereupon he devised a little wheel, with all the Capital Romane letters made upon a paper to wrap round about it, and fitted it to turn in a little round box, which had a hole so made in the side of it, that onely one letter might be seen to peep out at once;
This

This he brought to the childe, & showed him onely the letter O, and told him what it was; The childe being overjoyed with his new gamball, catcheth the box out of his Fathers hand, and run's with it to his playfellow a year younger then himself, and in his broken language tell's him there was an O, an O; And when the other asked him where, he said, in a hole, in a hole, and shewed it him; which the lesser childe then took such notice of, as to know it againe ever after from all the other letters. And thus by playing with the box, and enquiring concerning any letter that appeared strange to him, what it was, the childe learnt all the letters of the Alphabet in eleven dayes, being in this Character *A B C*, and would take pleasure to shew them in any book to any of his acquaintance that came next. By this instance you may see what a propensity there is in nature betimes to learning, could but the Teachers apply themselves to their young Scholars tenuity; and how by proceeding in a cleare & facil method, that all may apprehend, every one may benefit more or less by degrees. According to these contrivances to forward children, I have published a *New Primar*; in the first leafe, whereof I have
set

set the Roman Capitalls (because that Character is now most in use, & those letters the most easie to be learn't) and have joyned therewith the pictures or images of some things whose names begins with that letter, by which a child's memory may be helped to remember how to call his letters; as A, for an Ape, B. for a Bear, &c. This Hieroglyphicall devise doth so affect Children (who are generally forward to communicate what they know) that I have observed them to teach others, that could not so readily learn, to know all the letters in a few houres space, by asking them, what stands A. for? and so concerning other letters backwards and forwards, or as they best liked.

Thus when a childe hath got the names of his letters, & their several shapes withall in a playing manner, he may be easily taught to distinguish them in the following leaf, which containeth first the greater, and then the smaller Roman Characters, to be learned by five at once or more, as the childe is able to remember them; other Characters I would have forborn, till one be well acquainted with these, because so much variety at the first doth but amaze young wits, and our English characters, (for
the

the most part) are very obscure, & more hard to be imprinted in the memory. And thus much for the learning to know letters; we shall next (and according to Order in Teaching) proceed to an easie way of distinct spelling.

Chap III.

How to teach a childe to spell distinctly.

THE common way of teaching a childe to spell, is, after he know's the letters in his Alphabet, to initiate him in those few syllables, which consist of one vowell before a consonant, as, *ab, eb, ib, ob, ub, &c.* or of one vowel after a consonant, as, *ba, be, bi, bo, bu, &c.* in the Horn-book, & thence to proceed with him by little and little to the bottom of the book, hereing him twice or thrice over till he can say his lesson, and then putting him to a new one.

In which course I have known some more apt children to have profited prety well, but scarce one of ten, when they have gone thorow the book, to be able to spell a word that is not in it; And some have been certaine years daily exercised in saying lessons therein, who after much endeavour spent, have been accounted
meer

meer block-heads, and rejected altogether as incapable to learn any thing; whereas some Teachers that have assayed a more familiar way, have professed, that they have not met with any such thing as a Dunse amid a great multitude of little Schollars.

Indeed it is *Tullies* observation of old, and *Erasmus* his assertion of latter years, that it is as natural for a childe to learn, as it is for a beast to go, a bird to fly, or a fish to swim, and I verily beleieve it, for the nature of man is restlessly desirous to know things, and were discouragements taken out of the way, and meet helps afforded young learners, they would doubtless go on with a great deal more cherefulness, and make more proficiency at their books then usually they do; *And could the Master have the discretion to make their lessons familiar to them, children would as much delight in being busied about them, as in any other sport, if too long continuance at them might not make them tedious.*

Amongst those that have gone a readier way to reading, I shall onely mention *Mr. Roe*, and *Mr. Robinson*, the latter of whom I have known to have taught little children not much above four years old to read distinctly in the Bible, in six
weekes

weekes time, or under; their books are to be had in print, but every one hath not the art to use them. And Mr. *Cootes* English-School-Master seem's rather to be fitted for one that is a Master indeed, then for a Scholar.

Besides the way then which is usuall, you may (if you think good) make use of that which I have set down in the new *Primar* to help little ones to spell readily, and it is this.

1. Let a childe be well acquainted with his vowells, and made to pronounce them fully by themselves, because they are able to make a perfect sound alone.

2. Teach him to give the true valour or force of the consonants, and to take notice how imperfectly they sound, except a vowel be joyned with them. Both these are set apart by themselves. (p. 2.)

3. Proceed to syllables made of one consonant set before a vowel (Sect. 5.) and let him joyne the true force of the consonant with the perfect sound of the vowel, as to say, *ba, be, bi, bo, bu, &c.* Yet it were good to leave *ca, ce, ci, co, cu,* and *ga, ge, gi, go, gu,* to the last, because the valor of the consonant in the second and third syllables doth differ from that in the rest.

4. Then

4. Then exercise him in syllables made of one vowel set before one consonant, (Sect. 6.) as to say, *ab, eb, ib, ob, ub, &c.* till he can spell any syllable of two letters, backwards or forwards, as, *ba, be ; bi, bo, bu ; ab, eb, ib, ob, ub ; ba, ab ; be, eb ; bi, ib ; bo, ob ; bu, ub ;* and so in all the rest comparing one with another.

5. And if to any one of these syllables you adde a letter, and teach him how to joyne it in sound with the rest, you will make him more ready in spelling ; as, if before *a b* you put *b*, and teach him to say *bab* ; if after *ba*, you put *d*, and let him pronounce it *bad*, he will quickly be able to joyne a letter with any of the rest, as, *nip, pin, but, tub, &c.*

To enure your young-Scholar to any, even the hardest syllable, in an easie way.

1. Practise him in the joyning of consonants that begin syllables, (Sect. 7.) so as that he may give their joynt forces at once ; thus,

Having shewed him to sound *bl* or *br* together, make him to pronounce them, and a vowel with them, *bla, bra, ble, bre*, and so in any of the rest.

2. Then practise him likewise in consonants that end syllables, (Sect. 8.) make him first to give the force of the
joynd

joyned consonants, and then to put the vowels before them ; as, *ble* with the vowels before them sound *able, eble, ible, oble, uble*, to all which you may prefix other consonants and change them into words of one syllable, as, *fable, peble, bible, noble, bubble* : (with a *b* inserted or the like. Where observe that *e* in the end of many words, being silent, doth qualifie the sound of the foregoing vowel, so as to make words different from those that have not *e* ; as, you may see *made*, differeth quite from *mad*, *bete* from *bet*, *pipe* from *pip*, *sope* from *sop*, and *cube* from *cub*. Whereby I think them in an error, that leave out *e* in the end of words, and them that in pronouncing it make two syllables of one, in *stable, bible, people, &c.* which judicious Mr. *Mulcaster* will not allow.

In this exercise of spelling you may do well sometimes to make all the young beginners stand together, and pose them one by one in all sorts of syllables, till they be perfect in any ; and, to make them delight herein,

1. Let them spell many syllables together which differ onely in one letter ; as, *and, band, hand, land, sand*.

2. Teach them to frame any word of one syllable, by joyning any of the consonants

sonants which go before vowels, with those that use to follow vowels, and putting in vowels betwixt them; as, *black, block; clack, clock.*

And this they may do afterwards amongst themselves, having severall loose letters made and given them, to compose or divide in a sporting manner, which I may rightly terme the Letter-sport.

When a childe is become expert in joyning Consonants with the vowels, then take him to the Diphthongs (Sect. 9.) and there,

1. Teach him the naturall force of a Diphthong (which consists of two vowels joyned together) and make him to sound it distinctly by it self; as, *ai, ei, &c.*

2. Let him see how it is joyned with other letters, and learne to give its pronountiation together with them, minding him how the same Diphthong differs from its self sometimes in its sound, and which of the two vowels in it hath the greatest power in pronouncation, as, in *people e* seemeth to drown the *o*.

And besides those words in the Book, you may adde others of your own, till by many examples the childe do well apprehend your meaning, and so, as that he can boldly adventure to imitate
you

you, and practise of himself.

Thus after a childe is thoroughly exercised in the true sounding of the vowels and consonants together, let him proceed to the spelling of words, first of one syllable (Sect. 10.) then of two (Sect. 11.) then of three (Sect. 12.) then of four (Sect. 13.) in all which let him be taught how to utter every syllable by it self truly and fully, and be sure to speak out the last. But in words of more syllables, let him learn to joyne and part them according to these profitable rules.

1. An English syllable may sometimes consist of eight letters, but never of more, as, *strength*.

2. In words that have many syllables, the consonant between two vowels belongeth to the latter of them; as, *Hu-mi-li-tie*.

3. Consonants which are joyned in the beginning of words, are not to be parted in the middle of them; as, *My-ste-ry*.

4. Consonants which are not joyned in the beginning of words, are to be parted in the middle of them; as, *forget-ful-ness*.

5. If a consonant be doubled in the middle of a word, the first belong's to the syllable foregoing, and the latter to the following; as, *pos-ses-si-on*.

6. In

6. In compound words, every part which belongeth to the single words, must be set by it self; as, *In-a-bi-li-ty*.

And these rules have I here set down rather to informe the less skilful teacher, how he is to guide his learner, then to puzzle a childe about them, who is not yet so well able to comprehend them.

I have also divided those words in the Book, to let Children see how they ought to divide other polysyllable words, in which they must alwayes be very carefull (as I said) to sound out the last syllable very fully.

To enable a child the better to pronounce any word he meets withall in reading, I have set down some more hard for pronuntiation; (Sect. 14.) in often reading over which he may be exercised to help his utterance; and the Master may adde more at his own discretion, till he see that his willing Scholar doth not stick in spelling any, be it never so hard.

And that the child may not be amused with any thing in his book, when he cometh to read, I would have him made acquainted with the pauses, (Sect. 15.) with the figures, (Sect. 16.) numerall letters, (Sect. 17.) Quotations (Sect. 18.) and Abbreviations (Sect. 19.) which
be-

being but a work of few houres space, may easily be performed after *he can readily spell*, which when he can do, he may profitably be put to reading, but not before; for I observed it a great defect in some of Mr. R. Scholars, (whose way was to teach to read presently without any spelling at all) that when they were at a losse about a word, they made an imperfect confused sound, in giving the force of the consonants, which if they once missed they knew not which way to help themselves, to find what the word was, whereas if after a childe know his letters, he be taught to gather them into just syllables, and by the joyning of syllables together to frame a word, (which as it is the most antient, so certainly it is the most naturall method of teaching) he will soon be able, if he stick at any word in reading, by the naming of its letters, and pronouncing of its syllables to say what it is, and then he may boldly venture to read without spelling at all, touching the gaining of a habit whereof, I shall proceed to say somewhat in the next chapter.

Chap.

Chap. III.

How a child may be taught to read any English Book perfectly.

THe ordinary way to teach children to read is, after they have got some knowledge of their letters, & a smattering of some syllables and words in the horn-book, to turn them into the *A B C.* or *Primar*, and therein to make them name the letters, and spell the words, till by often use they can pronounce (at least) the shortest words at the first sight. This method take's with those of prompter wits, but many of more slow capacities, not finding any thing to affect them, and so make them heed what they learne, go on remissely from lesson to lesson, and are not much more able to read, when they have ended their book, then when they begun it. Besides, the *A B C.* being now (I may say) generally thrown aside, and the ordinary *Primar* not printed, and the very fundamentalls of christian Religion (which were wont to be contained in those books, and were commonly taught children at home by heart before they went to Schoole) with sundry people (almost
in

in all places) slighted, the matter which is taught in most books now in use, is not so familiar to them, and therefore not so easie for Children to learn.

But to hold still to the sure foundation, I have caused the Lords Prayer (Sect. 20.) the Creed (Sect. 21.) and the ten Commandements (Sect. 23.) to be printed in the Roman character, that a childe having learned already to know his letters and how to spell, may also be initiated to read by them, which he will do the more cheerfully, if he be also instructed at home to say them by heart.

As he read's these, I would have a childe name what words he can at the first sight, and what he cannot, to spell them, and to take notice what pauses and numbers are in his lesson. And to go them often over, till he can tell any tittle in them, either in or without the book.

When he is thus well entered in the Roman character, I would have him made acquainted with the rest of the characters now in use (Sect. 23.) which will be easily done, by comparing one with another, and reading over those *Sentences, Psalms, Thankesgivings, and Prayers* (which are printed in greater and

and lesse characters of sundry sorts) till he have them pretty well by heart.

Thus having all things which concerne reading English made familiar to him, he may attaine to a perfect habit of it. 1. By reading *the single Psalter*. 2. *The Psalms in meeter*. 3. *The Schoole of good manners*, or such like easie books, which may both profit and delight him. All which I would wish he may read over at lest thrice, to make the matter, as well as the words, leave an impression upon his mind. If any where he stick at any word (as seeming too hard) let him marke it with a pin, or the dint of his nayle, and by looking upon it againe, he will remember it.

When he can read any whit readily, let him begin the Bible, and read over the book of *Genesis*, (and other remarkable Histories in other places of Scripture, which are most likely to delight him) by a chapter at a time ; But acquaint him a little with the matter beforehand, for that will intice him to read it, and make him more observant of what he read's. After he hath read, aske him such generall Questions out of the Story, as are most easie for him to answer, and he will the better remember it. I have
known

known some, that by hiring a child to read two or three chapters a day, and to get so many verses of it by heart, have made them admirable proficient, and that betimes, in the Scriptures; which was *Timothies* excellency, and his Grand-mothers great commendation. Let him now take liberty to exercise himself in any English book (so the matter of it be but honest) till he can perfectly read in any place of a book that is offered him; and when he can do this, I adjudge him fit to enter into a *Grammar Schoole*, but not before.

For thus learning to read English perfectly, I allow two or three years time, so that at seven or eight years of age, a child may begin Latine.

CHAP. V.

Wherein children, for whom the Latine tongue is thought to be unnecessary, are to be employed after they can read English well.

IT is a fond conceit of many, that I have either not attained, or by their own

own negligence have utterly lost the use of the Latine Tongue, to think it altogether unnecessary for such children to learn it, as are intended for Trades, or to be kept as drudges at home, or employed about husbandry. For first there are few children, but (in their playing-years, and before they can be capable of any serious employment in the meanest calling that is) may be so far grounded in the Latine, as to finde that little smattering they have of it, to be of singular use to them, both for the understanding of the English Authors (which abound now a dayes with borrowed words) and the holding discourse with a sort of men that delight to flant it in Latine.

Secondly, Besides I have heard it spoken to the great commendation of some Countries, where care is had for the well education of children, that every Peasant (almost) is able to discourse with a stranger in the Latine tongue ; and why may not we here in *England* obtain the like praise, if we did but as they, continue our children at the Latine Schoole, till they be well acquainted with that language, and thereby better fitted for any calling.

Thirdly,

Thirdly, And I am sorry to adde, that the non-improvement of childrens time after they can read English any whit well, throweth open a gap to all loose kinde of behaviour; for being then (as it is too commonly to be seen, especially with the poorer sort) taken from the Schoole, and permitted to run wildeing up and down without any control, they adventure to commit all manner of lewdnesse, and so become a shame and dishonour to their Friends and Countrey.

If these or the like reasons therefore might prevail to perswade them that have a prejudice against Latine, I would advise that all children might be put to the Grammar-Schoole, so soon as they can read English well; and suffered to continue at it, till some honest calling invite them thence; but if not, I would wish them rather to forbear it, then to become there an hinderance to others, whose work it is to learn that profitable Language. And that they may not squander away their time in idleness, it were good if they were put to a Writing-Schoole, where they might be, First. helped to keep their English, by reading of a chapter (at least) once a day; and

se-

second. taught to write a fair hand ; and thirdly. afterwards exercised in Arithmatique, and such preparative Arts, as may make them compleatly fit to undergoe any ordinary calling. And being thus trained up in a way of discipline, they will afterwards prove more easily plyable to their Masters commands.

Now, forasmuch as few Grammar-Schooles of note will admit children into them, till they have learn't their Accidents ; the teaching of that book, also becometh for the most part a work for a Petty-Schoole, where many that undertake to teach it, being altogether ignorant of the Latine Tongue, do sorrily performe that taske, and spend a great deal of time about it to little or no purpose. I would have that book, therefore by such let alone, and left to the Grammar-School, as most fitting to be taught there onely, because it is intended as an introduction of Grammar, to guide children in a way of reading, writing, and speaking Latine, and the Teachers of the Grammar-Art are most deeply concerned to make use of it for that end. And in stead of the Accidents, which they do neither understand nor profit by, they may be bene-

benefitted in reading Orthodoxal Catechismes and other Books, that may instruct them in the Duties of a Christian, such as are *The Practise of Piety*, *The Practise of Quietnesse*, *The whole duty of Man*; and afterwards in other delightful books of English History; as, *The History of Queen Elizabeth*; or Poetry, as *Herberts Poems*, *Quarls Emblems*; and by this means they will gain such a habit and delight in reading, as to make it their chief recreation, when liberty is afforded them. And their acquaintance with good books will (by Gods blessing) be a means so to sweeten their (otherwise sour) natures, that they may live comfortably towards themselves, and amiably converse with other persons.

Yet if the Teacher of a Petty-Schoole have a pretty understanding of the Latine Tongue, he may the better adventure to teach the Accidents, and proceed in so doing with far more ease and profit to himself and learner, if he observe a sure method of grounding his children in the Rudiments of Grammar, and preparing them to speak and write familiar Latine, which I shall hereafter discover, having first set down somewhat how to remedy that defect in reading English,
with

with which the Grammar-Schooles are very much troubled, especially, where there is not a good Petty-Schoole to discharge that work afore-hand. And before I proceed further, I will expresse my minde in the two next chapters touching the erecting of a Petty-Schoole, and how it may probably flourish by good Order and Discipline.

CHAP. VI.

Of the founding of a Petty-Schoole.

THe Petty-Schoole is the place where indeed the first Principles of all Religion and learning ought to be taught, and therefore rather deserveth that more encouragement should be given to the Teachers of it, then that it should be left as a work for poor women, or others, whose necessities compel them to undertake it, as a meer shelter from beggary.

Out of this consideration it is (perhaps) that some nobler spirits, whom
God

God hath enriched with an over-plus of outward means, have in some places whereunto they have been by birth (or otherwise) related, erected Petty-Schoole-houses, and endowed them with yearly salaries; but those are so inconsiderate towards the maintenance of a Master and his familie, or so over-cloyed with a number of Free-Scholars, to be taught for nothing, that few men of parts will daigne to accept of them, or continue at them for any while; and for this cause I have observed such weak foundations to fall to nothing.

Yet if any one be desireous to contribute towards such an eminent work of charity, my advice is, that he erect a Schoole and dwelling house together, about the middle of a Market-Town, or some populous Country-Village, and acomodate it with a safe yard adjoyning to it, if not with an Orchard or Garden, and that he endow it with a salery of (at least) twenty pounds *per annum*, in consideration whereof all such poor boyes as can conveniently frequent it, may be taught *gratis*, but the more able sort of neighbours may pay for childrens teaching, as if the Schoole was not free; for they will find it no small advantage to have

have such a Schoole amongst them.

Such a yearly stipend and convenient dwelling, with a liberty to take young children to board, and to make what advantage he can best by other Scholars, will invite a man of good parts to undertake the charge, and excite him to the diligent and constant performance of his duty; especially, if he be chosen into the place by three or four honest and discreet Trustees, that may have power also to remove him thence, if by his uncivil behaviour, or grosse neglect he render himself incapable to perform so necessary a service to the Church and Common-Wealth.

As for the Qualifications of one that is to be the Teacher of a Petty-Schoole, I would have him to be a Person of a pious, sober, comely and discreet behaviour, and tenderly affectionate towards children, haveing some knowledge of the Latine Tongue, and abilitie to write a fair hand, and good skil in Arithmetick, and then let him move within the compasse of his own orb, so as to teach all his Scholars (as they become capable) to read English very well, and afterwards to write and cast accounts. And let him not meddle at all with teaching the Accidents,

dents, except onely to some more pregnant wits, which are intended to be set forwards to learn Latine, and for such be sure that he ground them well, or else dismisse them as soon as they can read distinctly, and write legibly, to the Grammar School.

I should here have closed my discourse ; and shut up this Petty-Schoole, were it not that I received *a model for the maintaining of Students* from a worthy friends hands (& one that is most zealously and charitably addicted to advance Learning, and to help it in its very beginnings to come forwards to its full Rise) by which I am encouraged to addresse my remaining words to the Godly-minded Trustees and Subscribers for so good a work, (especially to those amongst them that know me, and my School-endeavours) and this I humbly request of them, that as they have happily contrived a Model for the education of Students, and brought it on a suddain to a great degree of perfection, so they would also put to their hands for the improvement of Schoole-learning, without which such choise abilities as they aim at in order to the Ministry cannot possibly be obtained. And for the
first

first foundation of such a work, I presume to offer my advise, that in some convenient places, within and about the City, there may be Petty-Schools erected, according to the number of wards, unto which certain poor children out of every Parish may be sent, and taught *gratis*, and all others that please to send their children thither may have them taught at a reasonable rate, and be sure to have them improved to the utmost of what they are capable. And I am the rather induced to propound such a thing, because that late eminent, Dr. *Bathurst* lately deceased, Mr. *Gouge* and some others yet living did out of their own good affection to learning, endeavour at their own charge to promote the like.

CHAP. VII.

Of the discipline of a Petty-Schoole.

THE sweet and orderly behaviour of Children addeth more credit to a Schoole then due and constant Teaching, because this speaketh to every one that the Childe is well taught, though (perhaps) he learn but little; and good manners indeed are a main part of good education. I shall here therefore take occasion to speak somewhat concerning the Discipline of a Petty-Schoole, leaving the further Discourse of Childrens Manners to Books that treat purposely of that subject: as, *Erasmus de moribus, Youths Behaviour, &c.*

I. Let every Scholar repair to Schoole before eight a clock in a morning, or in case of weaknesse before nine; and let him come fairly washed, neatly combed, and hansomly clad, and by commending his cleannesse, and shewing it to his fellowes, make him to take pleasure betimes

times of himself to go neat and comely in his clothes.

2. Let such as come before Schoole-time take liberty to recreate themselves about the Schoole, yet so as not to be suffered to do any thing, whereby to harm themselves, or Schoole-fellowes, or to give offence, or make disturbance to any neighbour.

3. When Schoole-time calleth, let them all go orderly to their own places, and there apply themselves diligently to their books, without noyse, or running about.

4. When the Master cometh into the Schoole, let them all stand up, and make obeysance (so likewise when any stranger cometh in) and after notice taken who are absent; let one that is most able read a chapter, and the rest attend, and give some little account of what they heard read; Then let him that read, say a short prayer fitted for the Schoole, and afterwards let every one settle to his present taske.

5. The whole Schoole may not unfitly be divided into four formes; whereof the first and lowest should be of those that learn to know their letters, whose lessons may be in the *Primar*. The second

cond of those that learn to spell, whose lessons may be in the Single-Psalter. The third of these that learn to read, whose lessons may be in the Bible. The fourth of those that are exercised in reading, writeing, and casting accounts, whose lessons may be in such profitable English-Books as the Parents can best provide, and the Master think fittest to be taught.

6. Let their lessons be the same to each boy in every form, and let the Master proportion them to the meanest capacities, thus those that are abler may profit themselves by helping their weaker fellowes, and those that are weaker be encouraged to see that they can keep company with the stronger. And let the two highest in every forme give notice to the Master when they come to say, of those that were most negligent in geting the lesson.

7. When they come to say, let them all stand orderly in one or 2 rowes, & whilst one sayeth his lesson, be sure that all the rest look upon their books, and give liberty to him thats next to correct him that is saying if he mistake, and in case he can say better, let him take his place, and keep it till the same boy or another win

win it from him. The striving for places (especially) amongst little ones, will whet them all on to more diligence, then any encouragement that can be given them; and the Master should be very sparing to whip any one for his book, except he be sullenly negligent, and then also I would chuse rather to shame him out of his untowardnesse by commending some of his fellowes, and asking him why he cannot do as well as they, then by falling upon him with rating words, or injurious blowes. A great care also must be had that those children that are slow witted and of a tender spirit, be not any way discouraged, though they cannot make so good performance of their task as the rest of their fellowes.

8. On Mundayes, Wednesdayes and Fridayes they may say two lessons in a forenoon and two in an afternoon; and on Tuesdayes and Thursdayes in the forenoons they may also say two lessons; but on Tuesdayes and Thursdayes in the afternoons, and on Saturday mornings I would have the time spent in examineing, and directing how to spell and read a right, and hearing them say the Graces, Prayers, and Psalms, and especially

cially the Lords Prayer, the Creed, and the Ten Commandments (which are for that purpose set down in the *New-Primar*) very perfectly, by heart. And those that can these well may proceed to get other Catechisms, but be sure they be such as agree with the Principles of Christian Religion.

9. Their lessons being all said, they should be dismissed about eleven a clock, and then care must be taken that they go every one orderly out of the Schoole, and passe quietly home without any stay by the way. And to prevent that too too common clamour, and crouding out of the Schoole door, let them rise out of their places one by one with their hat, and book in their hand, and make their honours to their Master as they passe before his face, one following another at a distance out of the Schoole. It were fittest and safest that the least went out the foremost, that the bigger boyes following may give notice of any misdemeanour upon the way.

10. Their return to Schoole in the after-noon should be by one of the clock, and those that come before that hour, should be permitted to play within their bounds till the clock strike one,
and

and then let them all take their places in due order, and say their lessons as they did in the fore-noon. After lessons ended, let one read a chapter, and say a Prayer, and so let them again go orderly and quietly home, about five a clock in the summer, and four in the winter season.

11. If necessity require any one to go out in the School time, let him not interrupt the Master by asking him leave, but let him leave his book with his next fellow above him, for fear he should else spoil it, or loose it, and in case he tarry too long forth, let notice be given to the Monitor.

12. Those children in the upper form may be monitors, every one a day in his turn, and let them every evening after all lessons said, give a bill to the Master of their names that are absent and theirs that have committed any disorder; and let him be very moderate in correcting, and be sure to make a difference betwixt those faults that are vitiously enormous, and those that are but childish transgressions; Where admonitions readily take place, it is a needlesse trouble to use a rod, and as for a *ferula* I wish it were utterly banished out of all Schooles. If

If one, before I conclude, should ask me, how many children I think may be well and profitably taught (according to the method already proposed) in a Petty-School; I return him answer, that I conceive fourty boyes will be enough throughly to employ one man, to hear every one so often as is required, and so many he may hear and benefit of himself, without making use of any of his Scholars to teach the rest, which however it may be permitted, and is practised in some Schooles, yet it occasioneth too much noyse and disorder, and is no whit so acceptable to Parents, or pleasing to the children, be the work never so well done. And therefore I advise, that in a place where a great concours of children may be had, there be more Masters then one employed according to the spatiousnesse of the room, and the number of boyes to be taught; so that every fourty Scholars may have one to teach them; and in case there be boyes enough to be taught, I would appoint one single Master, to attend one single forme, and have as many Masters as there are forms, and then the work of teaching little ones to the height of their best improvement may be throwly done, espe-

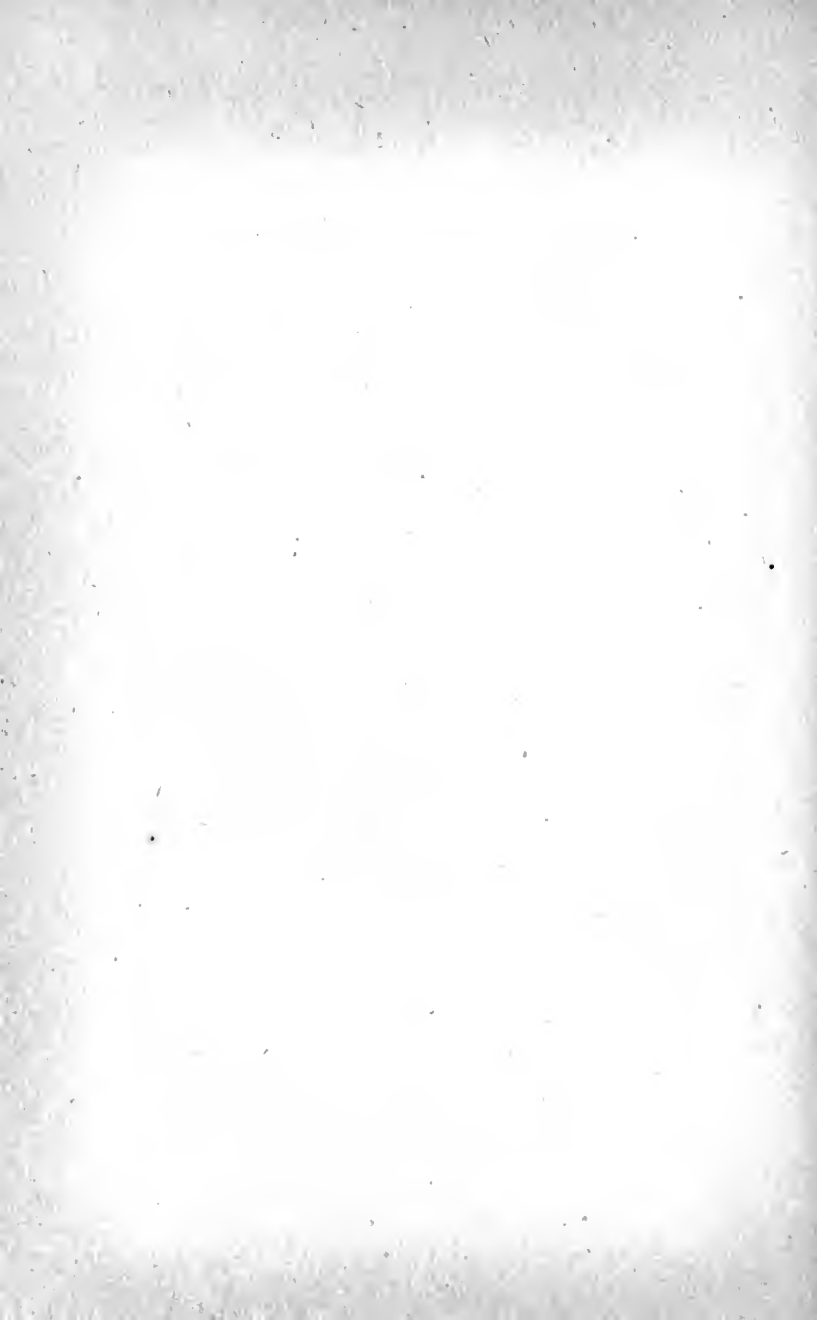
especially if there were a writeing-master employed at certain houres in the Schoole, and an experienced Teacher encouraged as a supervisor, or inspector, to see that the whole Schoole be well and orderly taught, and disciplined.

What I have here writ concerning the Teaching and ordering of a Petty-Schoole, was in many particulars experienced by my self with a few little boyes, that I taught amongst my Grammar-Scholars in London, and I know those of eminent worth, and great learning that upon tryal made upon their own children at home, and others at Schoole are ready to attest the ease and benefit of this method. Insomuch as I was resolved to have adjoyned a Petty-Schoole to my Grammar-Schoole at the Token-house in *Lothbury London*, and there to have proceeded in this familiar and pleasing way of Teaching, had I not been unhansomly dealt with by those whom it concerned, for their own profit sake to have given me lesse discouragement. Neverthelesse, I think it my duty to promote Learning what I can, and to lay a sure foundation for such a goodly structure as learning is; And
though

though (perhaps) I may never be able to effect what I desire for its advancement, yet it will be my comfort, to have imparted somewhat to others that may help thereunto. I have here begun at the very ground work, intending (by Gods blessing) forthwith to publish *The New Discovery of the Old Art of Teaching*, which doth properly belong to a Grammar-Schoole.

In the mean time I intreat those into whose hands this little work may come, to look upon it with a single eye, and whether they like or dislike it, to think that it is not unnecessary for men of greatest parts to bestow a sheet or two at leasure time upon so mean a subject as this seem's to bee. And that God which causeth immense rivers to flow from small spring-heads, vouchsafe to blesse these weak beginings in tender age, that good learning may proceed hence to its full perfection in riper years.

FINIS.

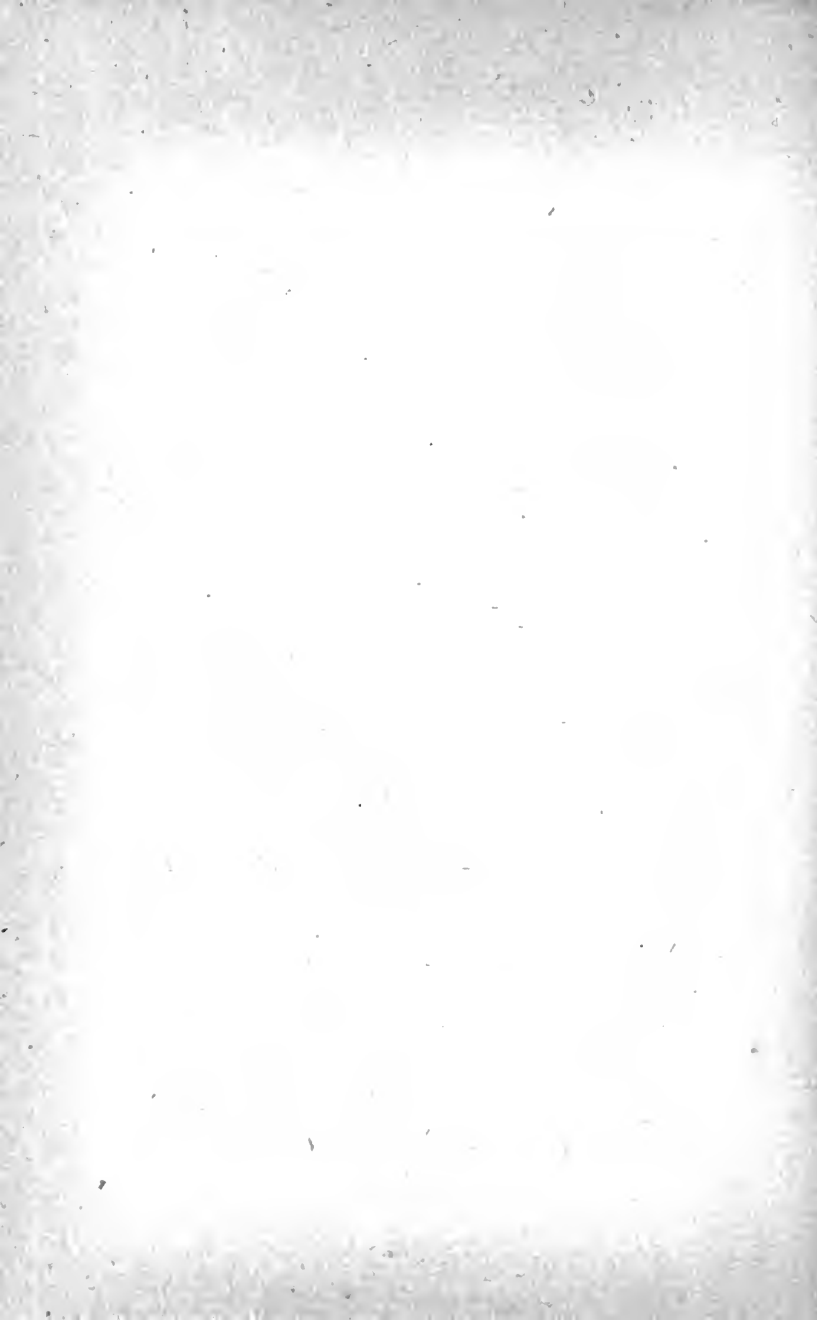


THE
Usher's Duty,
OR
A PLAT-FORME
of Teaching
LILIES Grammar.

By C. H.



L O N D O N,
Printed by J. T. for *Andrew Crook*
at the *Green Dragon* in *Pauls*
Church Yard, 1659.



THE
Usher's Duty,
OR
A Plat-forme of Teaching *Lilies* Grammar.

C H A P. I.

How to help Children that are imperfect in reading English, when they are brought to the Grammar-Schoole; and how to prepare them for more easie entrance upon Latine.

THE want of good Teachers of English in most places where Grammar-Schooles are erected, causeth that many Children are brought thither to learn the Latine Tongue, before they can read well. And this chiefly, to prevent their losse of
time

time with those that can teach them no further.

Now such Scholars for the most part become the greatest disgrace to the Master of all the rest, partly because indiscreet and illiterate parents (I will not say servants) that can scarcely read English themselves, become too severe judges of his work, and partly because he seem's to some to undervalue himself by admitting Petties into his Schoole. But for the toyl and trouble that he hath in teaching such, I rather seek how to remedie it, then go about in words to expresse it.

To help therefore that defect of reading English aright, you may take this, as the most useful course.

1. Let them read a Chapter every morning, and every noon in the *New-Testament*, and at ten and four a clock, a piece of the *Accidents*, which will require (at least) a quarter of a year to be read over, in case the children be very imperfect, but in case they be any whit ready, it may be gone over in six weeks time.

2. To exercise their slender memories at their first coming to Schoole, and to find them some little task over-night
(to

(to which they should be inured at the first, that they may not take it more hardly afterwards) let them commit to memory some few staves of such Psalms in Meeter, as you in your discretion shall think best to sute with their shallow apprehensions: *Psalm.* 1. 4. 12. 15. 19. 25. 34. 67. 100. 103. 104. 119. are excellent for this purpose.

That they may be more perfect in their lessons before they come to say;

1. It were good, if you did now and then read a piece for their imitation, observing the just and full pronounciation of each syllable, and making pauses as they come.

2. But especially as they sit in their form, see that every one after another read the Lesson twice or thrice over (the highest, because the most able beginning to read first) and cause that every one attend diligently to what is read, looking constantly upon his book, and let them have liberty (who can soonest) to correct him that readeth any word amisse, and to note it as his mistake. But in this a care must be had that they make no noise nor disturbance to the rest of the Schoole.

3. When they come to say, let every

ry one in that order you shall appoint (beginning either with the highest or lowest, or otherwise) read the whole Lesson, or a piece of it, as the time will best permit you to hear them, and when the lesson is gone often enough over, you may propound a familiar and short question or two out of it, thereby to make somewhat of its meaning stick in their memories, and dismisse them to their places to ask one another the like.

But because *the Accidents as it is now Printed* (especially that part of it which concerneth the conjugateing of verbs) *is too full of difficult Abbreviations* for the most Children to read, or some Masters (that undertake it) to teach; I have found a great advantage and ease by making use of *the examination of the Accidents*, before I put them to read the Accidents it self, especially with some more dull-witted boyes, that I could not otherwise fasten upon; and the way I used it was this: I caused,

1. That Children should read over onely the first part of it, which concerneth *the Introduction of the eight parts of Speech*, by taking so much at a time, as they could well be able to read, and belonged to one or more particular heads
of

of Grammar. Thus in the first going it over, I made them acquainted with the usual terms of Grammar-Art, so as to be able (at least) to turn to a *Noun*, *Pronoun*, *Verb*, &c. and to what belong to them, as, *to the Numbers, Cases, Persons, Moods*, &c. and to tell how many there are of each.

And in the second reading it over, I taught them to take notice what every part of speech is, and how it differs from others, and what things belong to every one of them. And this I did by English examples, which best help to instruct their understandings in the meaning of what they read, and confirm their memories to keep it. Ex. gr. having shewed them in their Book, that a Noun is the name of a thing, and that it is substantive, or Adjective, and hath Numbers, Cases, Genders, Declensions, and Degrees of Comparison; I instance several words, as, *a horse, of men, sweet honey, with sweeter words*, and let the Children who can readiliest, tell me what belong to them. This is (as Mr. Woodward very well expresseth it in his *Light to Grammar*, chap. 2. "*To Teach a Child to carry a Torch or Lanthorn in his hand, that thereby the understanding may*"
"do

“do its office, and put to memory to do hers ;
 “to slip into a Childe understanding
 “before he be aware, so as he shall have
 “done his task, before he shall suspect
 “that any was imposed ; he shall do his
 “work playing, and play working ; he
 “shall seem idle and think he is in sport,
 “when he is indeed seriously and
 “well employed. This is done (saith
 he) by *Præcognition*, for it convey’s a light in-
 to the understanding, which the childe hath
 lighted at his own candle.

Now forasmuch as the way of work-
 ing hereby is, when *the inward senses* of
 the Childe are instructed by the outward,
 and the more help one hath of the outward,
 the surer and firmer the instruction is with-
 in ; I cannot but here give notice of Mr.
Commenius’s Orbis Pictus, as a most rare
 devise for Teaching of a Childe at once
 to know things and words by pictures,
 which may also serve for the more per-
 fect and pleasant reading of the English
 and Latine Tongues, and entering a
 childe upon his Accidents ; if the dear-
 nesse of the book (by reason of the brasse
 cuts in it) did not make it too hard to
 come by.

But where the book may be readily
 had (as who would not bestow four
 or

or five shillings more then ordinary to profit and please a Son?) I would advise that a child should bring it with him at his first coming to a Grammar-Schoole, and be employed in it together with his Accidents, till he can write a good legible hand, and then a Master may adventure to ground him well in *Orthography*, and *Etymologie*, by using that Book according to the directions already given in the *Preface* before it, and causing him every day to write a Chapter of it in English and Latine.

He that would be further instructed how by teaching English more Grammatically, to prepare his Scholars for Latine, let him consult Mr. *Pool's English Accidents*, and Mr. *Wharton's English Grammar*, as the best books that I know at present, for that purpose.

C H A P. II.

How to teach Children in the first Forme, the Grounds or Rudiments of Grammar contained in the Accidents, and to prepare them for the Latine tongue with ease and delight.

BEing here to deliver my mind concerning entering little ones, by way of Grammar, to the Latine Tongue, (a matter which I may truly say hath ever since I began to teach) cost me more studie and observation, then any one point of my profession, and the more because I see few able Schoole Masters vouchsafe so far to unman themselves as to minde it) I desire three things may be considered by all that goe about to enter children to Grammar-Learning, viz. that

I. *There is a great difference betwixt a man that teacheth, and a Childe that is to be taught.* For though I do not altogether hold with him that sayeth a man in his Childe-hood is no better then a bruit-beast, and useth no power but anger and concupiscence; nor take upon me
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here to dispute whether a Childe learneth more by rote then by reason, yet this I dare aver, that *the more condescension is made to a Childes capacity, by proceeding orderly and plainly from what he knoweth already, to what doth naturally and necessarily follow thereupon, the more easily he will learn.* A man therefore that hath the strength and full use of reason, must conduct his young learner, to follow him in a rational way, though he must not expect him to goe *æquis passibus*, as fast as himself. And forasmuch as a childe is tender, a man must abate of his roughness; seeing a childe is slow of apprehension, he must not be too quick in his delivery; and seeing a childe is naturally aukward to his work, he must not be too passionate, if he do amisse. *Tullies* observation is that, *Quo quis doctior est, eo iracundius docet*; and *Mr. Mulcaster* gives notice that there is a number of discoursters that can say pretty well to a general Position, but shew themselves altogether lame in the particular applying it, which is a thing that attendeth onely upon experience and years. He would therefore (and that rightly) have a trainer of youth reclaimed unto discretion, whose commendation *Aristotle* placeth

placeth in the skil of specialities. And I would advise him that hath to deal with a childe, to imitate the nurse in helping him how to go forward, or the Gardiner in furthering the growth of his young plant. *Est & hæc summi ingenii maxima infirmitas non-posse descendere*, saith a Teacher of eloquence; *Tall wits, like long backs, cannot abide to stoop*, but whosoever is a Schoole-Master, and would do his duty as he ought, must account it a point of wisdom to condescend to a childes capacitie, be it never so mean. How have I delighted to see an Artist (I mean a watch-maker or the like) spend an hour or two sometimes in findeing a defect in a piece of work, which he hath afterwards remedied in the turning of a hand; whereas a more hasty work-man hath been ready to throw the thing aside, and to neglect it as good for no use. *Let the Master ever mind where a childe sticks, and remove the impediments out of his way, and his Scholar will take pleasure, that he can go on in learning.*

2. *There is a great disproportion betwixt a Childes capacitie, and the Accidents it self.* Children are lead most by sense, and the Grammar-rules, consisting in general Doctrines are too subtile for them;

them; Childrens wits are weak, active, and lively, whereas Grammar notions are abstractive, dull, and livelesse; boyes finde no sap, nor sweetnesse in them, because they know not what they mean; and tell them the meaning of the same rule never so often over, their memories are so waterish, that the impression (if any were made in the brain) is quickly gone out again. Roat runneth on apace and mindeth nothing so much as play; and *it is very hard to teach a childe in doing of a thing to heed, much lesse to judge what he doth, till he feel some use of reason,* in the mean time, he will profit more by continual practice and being kept still (as he loves to be) doing, then by knowing why, and being called upon to consider the causes wherefore he doth this or that.

Besides, it wil clearly appear to any that shall but minde the confused order (especially of the verbs) and the perplexity of some Rules and Examples, that, that book was rather made to informe those of riper years, who knew something of Latine before, with the reasons of what they knew, then to direct little ones (as we do now) to use it as a rule about that, whereof they are ignorant altogether.

3. *It*

3. *It is one thing to learn the Latine Tongue, or any other Language, & another to learn the Grammar, as a guide to it, or a means to attain the reason of it ; we see how readily children learn to speak true and proper English (and they may also do the same in Latine) by daily use and imitation of others, long before they are able to apprehend a definition of what Grammar is, or any thing else concerning it. And the reason hereof is, because the first is a work of the imagination and memory, which are apt to take and keep impressions, having the senses to help them, but the other belongs to the understanding, which for want of the strength of reason to assist it, is hard to be wrought upon in a childe, and till the memory and understanding go hand in hand, a child learns nothing to any purpose. Hence it cometh to passe, that Grammar-learning (as it is generally now used) becometh a work of more difficulty and discouragement both to Master and Scholar, then any studie or employment they undertake, and that many have striven to contrive more facill Grammars for their Scholars, whereas indeed the right and constant use of any one that is compleat, so as to handle the *subjectum**

tum totale of the Art, doth easily reduce all others to its-selfe, especially after the Language is somewhat gained.

These things thus premised, I conceive it very necessary for all such as undertake to teach Grammar to little children, to cherish and exercise those endowments which they see do shew themselves most vigorous and prompt in them, be they memorie, phansie, &c. and to proceed orderly and by degrees (for so nature it self doth) that they may be able to hold pace with their Teachers, and to perceive how themselves mount higher and higher, and at every ascent to know where they are, and how to adventure boldly to go forward of themselves. And for as much as the Accidents is generally made use of as an introduction to *Latine Grammar*, (which *of it selfe is but a bare rule*, and a very naked thing, as Mr. *Mulchaster* hath well observed) and *it is one thing to speak like a Grammarian, and another thing to speake like a Latinist*, (as *Quintilian* hath noted) it is fit that both the Accidents and the *Latine Tongue* together should be brought within Childrens reach, and made more familiar unto them then
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formerly. And how this may be done even with those of seven years of age, or under, I shall now go on to discover according to what I have tryed, and do every day still put in practise. But this *I require* aforehand (which Mr. *Mulchaster* also wisht for) *that a childe may have his reading perfect, and ready in both the English and Latine tongue, and that he can write a fair hand before ever he dream of his Grammar.* For these will make him he shall never complain of after difficulties, but cheerefully make a wonderful riddance in the rest of his learning.

The commonly received way to teach children the first Rudiments of Latine-Speech is, to put them to read the Accidents once or twice over, and then to let them get it without book by several parts, not respecting at all whether they understand it, or not. Thus they spend two or three years (for the most part) in a wearisome toile to no purpose, not knowing all the while what use they are to make of their book, nor what the learning of such a multitude of Rules may tend to, and *in the interim of getting the Accidents by heart* (if great care be not taken) *they loose that ability of Reading English,* which they brought from the Petty-Schoole; and this makes
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the Parents cry out against Learning Latine, and complain of their Childrens not profiting at the *Grammar-Schools*, whence they are therefore sometimes taken and sent back again to a Mistresse or Dame to learn English better. The conscientious Master all the while striveing to the uttermost of his strength and skil to preserve his credit, and not knowing well how to remedie this mischief otherwise, then by hastning on the Children in this common road, doth over-toyl (if not destroy) himself, and discourage (if not drive away) his Scholars, by his too much diligence.

Having therefore made sure that the little Scholars can read very well, and write plainly before-hand, put so many of them as are well able to hold pace together into one form, and begin to *teach them their Accidents in an understanding manner*, thus,

1. *Give them a glymps or insight into the introduction or first part of it*, by dividing it into twelve parts, and making them to take notice of the chief heads in every one; whereof, The first may be, *concerning the eight parts of speech, of a*
Noune

Noun and its kindes, of Numbers, Cases, and Genders.

The second of the Declensions of Nounes substantives.

The third, of the declining of Adjectives, and their comparison.

The fourth, of a Pronoun.

The fifth, of a Verb and its Kindes, Moodes, Gerunds, Supines, Tenses, Persons and conjugations.

The sixth, of the Conjugateing of Verbs in O.

The seventh, Of the Verb Sum.

The eighth, Of Verbs in Or.

The ninth, Of Verbs irregular, as Possum, &c.

The tenth, Of a Participle.

The eleventh, Of an Adverb.

The twelfth, Of a Conjunction, a Præposition, and an Interjection.

By this means they shall know the general terms of Grammar, and where to turn to any Part of Speech, and to what belongs to it in the Book. As they get their Parts, make them one to hear another read it over in their seat as they sit orderly; as they say, let every one read a greater or lesser share, as you please to appoint, and make the rest attend to him that readeth; after they have

have said, one may take *the examination of the Accidents*, and out of it ask the questions belonging to their present Part, to which the others may make answer out of the words of their *Accidents*, which if they cannot readily do, he may tell them out of his Book; and if your selfe sometime examine them in the most familiar and general questions, it will help them to understand, and sharpen their memories very much for the getting of that by heart, whereof they already know somewhat.

2. When they get *the Introduction* memoriter, let them take but a very little at once, that they may get it more perfectly in a little time, and this will be a means still to hearten them on to a new lesson, but be sure that every lesson end at a full Period; and that none may seem to be overcharged or hindred, let alwayes the weakest childe appoint the task, and cause the stronger to help him to perform it as he ought.

Forasmuch as your Scholars memories are yet very weak and slipperie, it is not amisse to help them by more frequent Repetitions, especially at the end of every part of speech, which they should examine so often over, till they
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can answer to any thing, that is in their book concerning it. Then let them proceed to the next in like manner, not forgetting to recall the more general and necessary points to memory from the very beginning, and this will be a means to make them keep all fresh in minde, and to be able to tell you what Part of Speech any word is which you shall name, either in English or Latine, and what belongs to it, which is one main end for which the introduction was made; you may now and then exercise them in distinguishing the eight Parts of Speech, by giving them a Period, and after they have writ it out, making them to mark every word what part of Speech it is by these figures, 1, 2, 3, 4, 5, 6, 7, 8.

3. But as they get the introduction by heart, and learn to answer to the questions raised out of it, an especial care and paines must be taken ever and anon, *to make them very perfect in declining Nounes, and formeing Verbs. Let them therefore as it were by by-tasks, get the examples of the Nounes, and Verbs very perfectly, which are set down in their Accidents.*

Then, *First let them decline the Articles*

cles severally or joyntly, for by these they may know the Gender, Case, and Number of a Noun, though many learned Grammarians of late do leave them off as uselesse. *Harum Musarum* was formerly, as much as to say that *Musarum* is of the Feminine Gender, Genitive Case, and Plural Number; And whereas the Rule beginneth with the Genitive Case, do you supply the Nominative thus,

2. Cause them with every example to joyn the Rule of the Declension, and thereby to know the due Termination of every case in both Numbers, saying the English sometimes before, and sometimes after the Latine, the Nom. case singular of the first declension endeth in *a*, as *Nominativo Hæc Musa* a song; the Genitive in *æ*, as *Hujus Musæ* of a song, the Dative in *æ*, as *Huic Musæ*, to a song, &c.

3. Let them give you the bare Terminations of every declension in each case in both numbers, as to say, The Terminations of the first declension throughout all cases in both Numbers are, Singulariter, Nom. *a*, Gen. *æ*. Dat. *æ*, Accu. *am*, &c.

The Terminations of the Nominative

tive case singular of the five Declensions are, of the first, *a*. of the second *r*, *us*, *um*. of the third *a*, *c*, *e*, *i*, *l*, *n*, *o*, *r*, *s*, *t*, *x*. of the fourth *us*. of the fifth *es*.

The Terminations of the Genitive case singular of the five Declensions are, Of the first *æ*, the second *i*, the third *is*, the fourth *us*, the fifth *ei*, &c. And let them take especial notice of the endings of the Genitive case singular, because thereby they may know of what declension a Noun is, when they find it in a Vocabulary, or Dictionary.

4. *Furnish them out of their Vocabularie or otherwise, with store of examples for every several Declension, till they can readily decline any regular Noun; but then especially mind them of the Voc. singular of those Nounes that end in us of the second Declension, and of those that are of the neuter Gender, of the second, third, or 4th declension, and what cases they make all alike in both numbers.*

5. *Exercise them in declining Nounes so often, till they can tell you at once the termination of any case in either number in one or all the declensions, and say on a suddain what any Noun you name to them doth make in any one case of each Number in English*
or

or *Latine*. As, if you ask them of what declension, case and number this termination *os* is, they can presently answer, that *os* is of the second declension, Accu. case and plural number; or, if you ask them of what Declension, Case and Number *virtute* is, they can answer, that *virtute* is of the third declension, the Ablative case and singular number. So in English, if you should say *with a pen*, they can tell you it is the Ablative case and singular number, and therefore must be said in *Latine Penna*. Or if in *Latine* you should say *pennas*, they can tell you it is of the accusative case plural number, and must be said in English *pennes* or *the pennes*.

6. In declining *Adjectives* cause them to minde to what declension their several genders belong, and after they can parse every Gender alone by it self, teach them to joyn it to a substantive of the same or a different declension, with the English either before or after the *Latine*, thus; Singulariter Nominativo *Pura charta*, fair paper, Gen. *puræ chartæ*, of fair paper, &c. Sing. nom. *novus Liber* a new Book, Gen. *novi Libri* of a new Book, &c. Sing. Nom. *Dulcis conjux*.

a sweet wife, Gen. *Dulcis Conjugis*, of a sweet wife, &c. *Edentula anus* a toothless old-woman, Gen. *edentulæ anus*, of a toothless old-woman, &c. *Frigida glacies*, cold ice, Genitivo, *frigidæ glaciei* of cold ice, &c. *Gravis Turba*, a troublesome rout, Gen. *Gravis Turbæ* of a troublesome rout, &c. *Magnum Onus*, a great burthen, Gen. *magni oneris*, of a great burthen, &c.

7. *Accquaint them well with the manner of forming the three degrees of comparison*, by shewing them how the comparative and superlative are made of the positive, according to the rules, and then let them decline an adjective in all the degrees together throughout all cases and Genders in both Numbers, as well English as Latine, thus; Sing. Nom. *durus* hard, *durior* harder, *durissimus* very hard; *dura* hard, *durior* harder, *durissima* very hard; *durum* hard, *durius* harder, *durissimum* very hard; Gen. *duri* of hard, *durioris* of harder, *durissimi* of very hard, &c. Sing. Nom. *felix* happy, *felicior* more happy, *felicissimus*, most happy; *felix* happy, *felicior* more happy, *felicissima* most happy; *felix* happy, *felicius* more happy, *felicissimum* most happy. Gen. *felicis* of happy, *felicioris* of more happy, *felicis-*

felicissimi of most happy, &c. then teach them to joyn a Substantive with any one or all of the Degrees, thus, *Injustus pater*, a harsh father, *injusta mater*, an unjust mother, *injustum animal*, an unjust creature. *Indoctus puer*, an unlearned boy. *Indoctior puella* a more unlearned girle. *Indoctissimum vulgus* the most unlearned common people.

8. To help them the better to perform this profitable exercise of themselves, let them sometimes write a Noun, which you appoint them, at large, and distinguish betwixt that part of it which is moveable, and that which is immoveable ; I mean betwixt the fore-part of the word, and its termination, thus : Sing. Nom. *Mens-a* a Table, Gen. *Mens-æ* to a Table. Dat. *Mens-æ*, to a Table, &c. to the end.

Thus likewise they may be exercised in writing out Substantives, and Adjectives, and forming the degrees of comparison, with which work they will be exceedingly much delighted, when once they can write, and by once writing, they will better discern what they do, then by ten times telling over ; which makes me again presse hard, that either a child may be able to write before he be put to the Grammar Schoole, or else be put to learn
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to write so soon as he comes thither. For besides the confused disorder it will make in a Schoole, when some children are fitted to undergoe their taskes, and others are not, *they that can write, shall be sure to profit in Grammar, learning, whereas they that cannot, will do little* but disturb the Schoole, and hinder their fellowes, and bring a shame upon their Master, and a blame upon themselves, because they do not learn faster. And, alas poor child, how should he be made to go that wants his legges? if he go upon crutches, it is but lamely. And how should he be taught Grammar, which is the Art of right writing, as well as speaking, that cannot write at all? I wish they that take upon them to teach boyes Grammar before they can write, would but take upon them the trouble to teach one to speak well, that cannot speak at all. But I say no more of this subject, for though what I say have seemed to some a meer Paradox, yet upon triall, they have found it a plain reall Truth; and such as any man in reason will assent to.

As for that which is generally objected, that whilst children are young, their hands are unsteady, and therefore they should go on at their books, till they grow

grow more firm ; it will quickly be found a meer idle phansie, when such objecters shall see lesse children then their own every day practise fair writing, and make more speedy progresse at their books by so doing.

Now touching verbs.

1. *Be sure that children be well acquainted with the different kinds of them, distinguished, both by signification and termination ; as also with their Moods, Tenses, and Signes of them, and with the characteristical letters of the four conjugations (which are a long, and e long, and e short, and i long.)* And as they conjugate a verb, let them take more particular notice of its Present tense, Preterperfect tense, and first Supine, because of these, all other tenses are formed ; and these therefore are specified in every Dictionary.

2. *Let them first repeat over the verb Sum, according to four Moods onely, (the Optative, Potential, and Subjunctive being the same in all verbs) because it hath a proper manner of declineing, and is most frequently used, and will be helpful to form the Pretertenses in the Passive voyce, which consist of a Participle joyned with it.*

3. *Let them get the Active voyce very perfectly*

fectly by heart, and afterwards the *Passive*, (though they do it more leasurely, taking but one Mood at a lesson) and let them not now repeat the *paradigmes* as they stand confusedly together in their book, but sever them one from another, and go on with one at once, viz. *Amo*, by it self, *Doceo*, by it self, *Lego* by it self, and *Audio* by it self, thorow all Moods, Tenses, Numbers, and Persons, giving the English with the Latine, sometimes putting the one before, and sometimes the other. And be sure to make them mind all the *signes* in English, and the terminations answering to them in Latine.

4. Then teach them to form only the first person singular of every conjugation severally, both with Latine before English, and English before Latine; as, *Amo* I love, *Amabam* I did love, &c. or I love *Amo*, I did love *Amabam*, &c.

5. Cause them again to form onely the Present tense, with the tenses that depend more immediately upon it, and then the Preter tense, with those that are formed of it. And give them here to observe the Rule in their Accidents touching the Formation of the Tenses, which is more easie to be delivered and remembred, thus; All tenses that end in *ram*, *rim*, *ssem*, *ro*, *sse*, are formed

formed of the Preter tense, and all the rest of the Present tense, according to the Latine verse.

*Ram, rim, ssem, ro, sse ; formabit cætera
Præsens.*

6. *Make them to give you the terminations of the first person singular throughout all Moods and Tenses, of each severall Conjugation, as to say, The terminations of the first persons singular in the first Conjugation are o, abam, avi, averam, abo, &c. Then let them run over the Terminations of all the Persons in both Numbers of every Mood and Tense in the severall Conjugations, as to say ; The Terminations of the Indicative Mood Present tense of the first Conjugation are, o, as, at, amus, atis, ant. Of the Preterimperfect-tense, abam, abas, abat, &c.*

7. *Let them joyn the Terminations of the first person, with the signes of every Tense in both voyces, thus, o do, bam, did, i have ram had bo shall or will, &c. or am, bar, was, us sum vel fui, have been, us eram vel fueram, had been, bor, shall be, &c. throughout all the Conjugations. And let them withall take notice how the three persons in both numbers differ both in signification and ending, as I o and r, thou s and tis, he t and tur, we mus and mur, ye tis and*

and *ni*, they *nt* or *ntur*.

8. *Let them repeat the Active and the Passive voyce together, and compare them one with another, as they form them in all persons throughout each Mood and Tense of every Conjugation, thus; Amo I love, Amor I am loved. Amabam I did love, Amabar I was loved, &c.*

9. *Exercise them well in so many severall examples of the four Conjugations, as that on a suddain they can render you any Verb out of Latine into English, or out of English into Latine, with its right Mood, Tense, Number, and person, you telling them the first word of it, or they knowing it before-hand, as if you say we have run, they can answer cucurrimus; or if you say, I shall blot, they can answer maculabo, having learnt that Curro is Latine for to run; and that maculo signifieth to blot. To make them more fully acquainted with the variation of a verb, it were good sometimes for them to write one out at full length, both in English and Latine, making a line betwixt the alterable part of it, and the termination (which remaineth alike to all, thus, Voc-o I call, voc-as thou callest, voc-at he calleth, &c.*

N.B. The Nouns and Verbs being thus perfectly gotten at the first, (till which
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be done, the Preface before the Grammar counteth not the Scholar ready to go any further, and saith it may be done with a quarter of a years diligence, or very little more) *the difficulty of the Latine tongue will be quite over-past*, and a childe will more surely and heedfully learn them thus singly by themselves, then by long practice in parsing and making Latine, because then he is to attend many other things together with them, for the better observation whereof, these will abundantly prepare him.

And because all children are not so quick-witted, as fully to apprehend the various alteration of the Nouns and Verbs, till after long and continued practice, it were good if a time were set apart once a week, wherein all the Scholars (especially of the three lower forms, and those in the upper that are less expert, as having perhaps come from a Schoole wherein they were never thus exercised) may be constantly employed in this most profitable exercise. And for more ready dispatch, amongst a multitude, it is not amiss if they repeat them thorow in a round word by word, saying every one in order after another, thus : 1. Sing. Nom *Musa*, a Song, 2. Gen. *Musæ* of a Song. 3. Dat. *Musæ*
to

to a Song, 4. Accus. *Musam* the song, &c. till they have gone thorow all the Declensions, and Conjugations, and the forementioned variety of practice upon them, according as we may observe *Corderius* in his Colloquies, to have given us a hint. And to stirre them all up to more attentiveness, the Master may (unexpectedly sometimes) aske the case of a Noun, or the Mood and Tense of a Verb, of one that he espieth more negligent in minding, then the rest.

As an Help to the better performance of this necessary task, I provided a little book of one sheet, containing *the Terminations and Examples of the Declensions, and Conjugations*, which the less experienced may make use of, till they can exercise themselves without it; by the frequent impression, and ready sale whereof, I guess it hath not been unacceptable to those of my profession, for the purpose whereto I intended it: and I have sometimes in one afternoon made a thorow practice of all that hath here been mentioned touching Nouns and Verbs, without any wearisomness at all to my self, or irksomness to my Scholars, who are generally impatient of any long work, if it be not full of variety, and easy to be performed.

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Some little paines would also be taken with *the Pronounes*, so as to shew their number, distinction, manner, of declining both in English and Latine, and their persons: and then with the Participles to mind how their four tenses are distinguished both by their signification and ending, and how they are declined, like Adjectives.

Touching *Adverbs*, *Conjunctions*, and *Interjections*, they need only to tell of what signification they are; and touching *Prepositions*, let them observe which serve to an Accusative case, which to an Ablative, and which to both.

Now for the more orderly dispatch of this first part of the Accidents and the better learning of every part of it, not by rote, but by reason; and to make children more cunning in the understanding of the things, then in rehearsing of the words, and to fasten it well in their memories; I have found it very profitable to set apart two afternoons in a week (commonly Tuesdaies and Thursdaies) for the examination of it all quite thorow, causing one side of a Form to ask the questions out of *the examination of the Accidents*, and the other to answer according to the words of their book, and whether
they

they do this exactly *memoriter*, or sometimes looking upon the book, it makes no matter ; for the often practise hereof, will be sure to fix it after a little while in their understanding and memories so fast, that they will have it ready for use, against they come to the second part of the Accidents, which concerneth Concordance and Construction.

N.B. When children first begin their Introduction, they may provide a *little vocabulary* (if the *Orbis Pictus* be too dear) out of which they should be made to read over a Chapter every day, at one or four a clock, and when it is read over you may see who can give you the most names of things under one head, both English and Latine, and let him that tells you the most, have some little reward for encouragement, to draw on others in hope of the like, to do as well as he. This profitable exercise was often used by *Corderius*, and is an excellent mean to help children to store of words, which are indeed the subject about which Grammar is conversant, so that *to teach one Grammar without giving him some knowledge of words, is to teach him to tie a knot, that hath not a string to tie it upon.* They may say the *Introduction* for parts, and the *Vocabulary* for lessons,

lessons, (as you please) and when ever they go out about necessitous business, be sure they say (at least) four words of those which they have learnt, and let them always carry their *Vocabulary* about with them, to be looking into it for words.

Thus then I allow one half year for boyes in the lowest form, that can read and write before hand, to learn *the first part of the Accidents*, and how to call things by their Latine names, making use of a *Vocabulary*.

And then I would have them divide the whole *Introduction* into twelve parts, (as they did at the first reading of it over) and repeat constantly every morning one by heart, to fix it well in the memory: and for fore-noon lessons (to be said about ten of clock) they may proceed to *the second part of the Accidents*, commonly called *the English Rules*, for the perfect knowledge and exercise whereof, they may profitably spend the succeeding halfe year.

In getting whereof, because custome hath every where carried it (contrary to those excellent directions given in the Preface to the Reader, of which Mr. *Hayne* mentioneth *Cardinal Wolsey* to have been the

the Authour) for children first to read them over, and afterwards to con them by heart as they stand in the book, (making it a work meerly for the memory, which some children are good at, though they understand nothing at all ; and therefore many unskilful Masters, not knowing how to do otherwise, especially with boyes that cannot write, let them run on by rote, presuming that when they have got the Rules thus, they may be afterwards made to understand them by practise in parsing) I will go along with the stream, and allow my Scholars to get them by heart, saying two or three Rules at a time, as they do in most schooles ; and as they do this, I would have them chiefly to take notice of the Titles, or Heads, and which are the general Rules, and which are the Observations, and Exceptions made concerning it, that by this meanes they may learn to turn readily to any one of them that shall be called for. But that children may best understand, and soonest conceive the reason of the Rules, and thereby be made acquainted with the fashion of the Latine Tongue, (which is the main scope that this part of the Accidents aimeth at) I would have them daily exercised in the *practice of Concordance and Construction*

struction (which will also confirm and ready them in the Introduction) after this manner.

1. *Let them mark out the more generall and necessary Rules* (as they go along) *with their examples*, and after they have got them perfectly by heart, let them construe and parse the words in the Example, and apply the Rule to the words to which it belongeth, and wherein its force lyeth.

2. *Let them have so many other examples besides those that are in their book*, as may clearly illustrate and evidence the meaning of the Rule, and let them make it wholly their own by practising upon it, either in imitating their present examples, or propounding others as plain. Thus that example to the Rule of the first Concord may be first imitated; *Præceptor legit, vos vero negligitis. The Master readeth, and ye regard not. The Pastors preach, and people regard not. I speak and ye hear not. We have read, and thou mindest not.* And the like may be propounded, as, *whilst the Cat sleepeth, the Mice dance. When the Master is away, the boyes will play. Thou neglectest, when I write.* And these the children should make out of English into Latine, unto which you should still adde more,
till

till they be able by themselves to practise according to the Rule.

3. After they have thus gone over the general Rules, *Let them together with one Rule get its exceptions, and observations, as they lie in order, and learn how they differ from the Rule, and be sure that they construe and parse every example, and imitate, and make another agreeable to the Rule, observation or exception, as is shewed before.*

N. B. Now forasmuch as little ones are too too apt to forget any thing that hath been told them concerning the meaning of a rule and the like, and some indeed are of more leasurely apprehensions than others, that require a little consideration of a thing before they can conceive it rightly, they may be helped by making use of *the second part of the Accidents examined*; wherein,

1. The Rules are delivered by easie and short questions and answers, and all the examples are Englished, and the words wherein the force of the example lyeth are applyed to the rule.

2. The examples are Grammatically construed, and all the first words in them set down in the margent, and referred to an Index, which sheweth what part of
Speech

Speech they are, and how to be declined or conjugated. This I contrived at the first as a means to prevent Childrens gadding out of their places, under a pretence of asking abler boyes to help them in construing and parsing these examples, but upon tryal I found it a great ease to my self for telling the same things often over, and a notable encouragement to my Scholars to go about their lessons, who alwayes go merrilier about their task, when they know how to resolve themselves in any thing they doubt.

4. When they have got the second Part of the Accidents well by heart, and understand it (at least) so far as to be able to give you any rule you call for, you may divide it also into eight parts, according to the heads set down in the book, whereof, the

First, May be *concerning the first, second, and third Concord.*

The second, *concerning the case of the relative, and the Construction of Substantives.*

The third, *concerning the Construction of Adjectives, and of a Pronoun.*

The fourth, *concerning the construction of Verbs with a Nominative, and Genitive Case.*

The fifth, *concerning the construction of Verbs*

Verbs with a Dative, Accusative and Ablative Case.

The sixth, concerning the construction of *Passives, Gerunds and Supines.*

The seventh, concerning *time, space, place and impersonals.*

The eighth, concerning the *Participle, the Adverb, the Conjunction, the Præposition, and the Interjection*; which being added to the foregoing twelve, the whole *Accidents* may be easily passed over at twenty *Parts*, and kept surely in mind by repeating it once a moneth for morning *Parts*, and examining it every *Tuesday and Thursday* in the afternoon.

As they made use of the *Vocabulary*, together with the first part of the *Accidents*, so may they joyn *Sententiæ Pueriles*, with the second; which book I would have them to provide both in *English and Latine*.

1. Because it renders the Book more grateful to Children, who by reading their Lessons in their Mothers tongue, know better what to make of them.

2. Because they are apt to mistake what they have been construed, especially in words that have various significations.

3. Their memories being short, they must be told the same word as oft as they ask it ere they come to say, and when they come (perhaps) they cannot construe
one

one Sentence to any purpose.

As they learn this book, let them but take three or four lines at once, which they should,

1. Construe out of Latine into English, and then out of English into Latine.

2. Decline the Nounes and form the Verbs in it throughout, and give the rules for the concordance and construction of the Words.

3. Bring their lessons fair writ out both in English and Latine in a little paper book, which will exceedingly further them in spelling and writing truly.

4. To fix their Lessons the better in their memorie, you may ask them such plain questions, as they can easily answer by the words in the Sentence.

5. Let them also imitate a Sentence sometimes by changing some of the words, and sometimes altering their Accidents.

6. Give them sometimes the English of a Sentence to make into Latine of themselves, and then let them compare it with the Latine in the book, and see wherein they come short of it, or in what Rule they faile.

For though the main end of this Book, which is full of plain lessons, both of honesty

nesty, and godliness, be to instill those grave sayings into childrens minds (some of which notwithstanding are too much beyond their reach) and it be not perhaps so useful as some others are for the speedy gaining of Latine, yet by being thus made use of, it may be very much improved to both purposes.

Here I think it no digression to tell, how I and some School-fellowes (yet living, and eminent in their Scholar-like professions) were nusled two or three years together in learning this book of Sentences. After we had gone over our *Accidents* several times by heart, and had learned part of *Propria quæ maribus*, we were put into this Book, and there made to construe and parse two or three Sentences at once out of meer Latine, and if in any thing we missed, we were sure to be whipt. It was well, if of 16. or 20. boyes two at any time could say, and that they did say right, was more by hap-hazard, then any thing that they knew; For we knew not how to apply one rule of Grammar to any word, nor could we tell what part of Speech it was, or what belonged to it; but if the Master told us it was a Noun, to be sure we said it was of the Nominative case, and singular number, and if a Verb, we

we presently guessed it to be of the Indicative Mood, Present tense, singular number, and third person; because those coming so frequent, we erred the lesse in them. And an ignorant presumption that we could easily say, made us spend our time in idle chat, or worse employment; and we thought it in vain for us to labour about getting a lesson, because we had no help at all provided to further us in so doing. Yet here and there a Sentence, that I better understood then the rest, and with which I was more affected, took such impression, as that I still remember it, as *Gallus in suo stirquilinio plurimum potest. Ubi dolor, ibi digitus, &c.*

This I have related by the by, to manifest by mine own sense and experience what severity children for the most part undergo, and what lots of time befalls them in their best age for learning, when they are meerly driven on in the common rode, and are not (rather) guided by a dexterous, diligent, and discreet Teacher, to understand what they learn in any book they are put into.

Now because *all our teaching is but meer trifling, unlesse withall we be carefull to instruct children in the grounds of true Religion,* let them be sure to get the *Lords Prayer, the Creed,*

Creed, and the *ten Commandements*; First in English, and then in Latine, every Saturday morning for Lessons, from their first entrace to the Grammar Schoole; and for their better understanding of these Fundamentals of Christianity, you may (according to Mr. *Bernards* little Catechisme) resolve them into such easy questions, as they may be able to answer of themselves, and give them the Quotations, or Texts of Scriptures, which confirm or explain the doctrinal points contained in them, to write out the following Lords day, and to show on Monday mornings, when they come to Schoole. In short then, I would have this lowest Form employed one quarter or half a year in getting the *Introduction* for Parts and Lessons, and as long in repeating the *Introduction* at Morning Parts, and reading the *Vocabulary*, for After-noons Parts; saying the *English Rules* for Fore-noon Lessons. The *little Vocabulary* for After-noon Parts; and *Sententiæ Pueriles* for Afternoon Lessons, and the *Principles of Christianity* for Saturday Lessons. So that in one years time this work may be fully compleat, of preparing them for the Latine tongue, by teaching them the perfect use of the *Accidents*, and helping them to words, and how to vary them.

C H A P.

CHAP. III.

How to make children of the second Form perfect in the Rules of the Genders of Nouns, and of the Preterperfect tenses, and Supines of Verbs, contained in Propria quæ maribus, Quæ genus, and As in Præ-senti; and how to enter them in writing, and speaking familiar and congruous Latine.

THe general course taken in teaching the Rules of the Genders and Nouns, and Conjugating Verbs, is, to make children to patter them over by heart, and sometimes also to construe and parse them; but seldom or never are they taught the meaning of a Rule, or how to apply it readily to the words they meet with elsewhere.

The volubility of the Verse doth indeed help some quicker wits for more ready repeating of them; but others of more slow pace, (that learn better by understanding what they say) are apt to miscall every word in their Lesson, because they cannot tell what it meaneth; and let them take never so much pains about it, very little of what they are to learn,
will

will stick in their memories.

Some therefore have decryed this patching of Rules into a cobling verse ; others have thought it better to denote the Genders of Nouns, and the Preter-perfect tenses of Verbs by the Terminations of the first words, and some have quite altered these Rules by expunging some words, and inserting others, which they thought might better agree with them ; But for my part, I like his judgement well, that said it was impossible for any Grammarian to make better Rules then these in *Propria quæ maribus*, and *As in præsentî* ; for though in some things they may be faulty, as *Quæ genus* is in very many, yet (as Mr. Brinsley saith of the *Accidents*) *a wise Master is not to stand with his children about mending of it, but only to make them understand the Rules, as they are set down in the Book*, which that they may well do, I propound this expedient.

1. Let them for Fore-noon Lessons begin with *Propria quæ maribus*, and then proceed to *As in præsentî*, leaving *Quæ genus* to the last, because it is of lesse use, and harder for children to understand.

2. In getting these Rules at first, let them read them all distinctly over, and take

take notice of the Titles or Heads, and mark out the most general Rules, which they may learn before any of the rest ; And to make them the better to understand themselves, you may allow them an *English Propria quæ maribus*, &c. which they may compare all along with that in their Grammar, and if at any time you perceive they do not well apprehend the meaning of a Rule, do you illustrate it by instancing some words, that they have had in their Vocabulary, or elsewhere. This will make them somewhat ready to turn to any Rule.

3. At the next going them over, they will be able to say four or six lines at a time, *memoriter*. And then you may let them get all before them, and make them after they have said a Lesson by heart, to construe it by the help of a *Construing-book*, and to decline every Noun, and Conjugate every verb, by the help of the *Indexes* annexed to the *Propria quæ maribus*, &c. *Englished, and explained*.

4. You may exercise them in this manner, by repeating more and more at a time, till they can decline Nouns, and conjugate Verbs, and apply the Rules readily to them ; & having thus gained them, you may keep them, by dividing the whole
into

into ten parts, according to the Common-place Heads; thus, the First may be at *Propria quæ maribus, &c. De Regulis generalibus Propriorum, De Regulis generalibus Appellativorum, De prima speciali Regula, & ejus exceptionibus Masculinis, Neutris, Dubiis, & Communibus.* The Second at *Nomen crescentis penultimæ, &c. Syllaba acuta sonat, &c. De secunda speciali Regula, & ejus exceptionibus Masculinis, Neutris, Dubiis, & Communibus.* The third at *Nomen crescentis—Sit gravis, &c. De tertia speciali Regula, & ejus exceptionibus Fæmininis, Neutris, Dubiis, Communibus, & de Regulis Adjectivorum generalibus.* The Fourth at *Quæ genus, de variantibus genus, de defectivis casu, Aptotis, Diptotis, Triptotis, & Vocativo carentibus.* The Fifth, at *Propria cuncta notes, &c. de defectivis numero, plurali, & singulari.* The Sixth, at *Hæc quasi luxuriant, &c. de Redundantibus.* The seventh at *As in præsentis, De Simplicium verborum præterito primæ, secundæ tertiæ, & quartæ Conjugationis.* The eighth, at *Præteritum dat idem, & de Compositorum verborum præteritis.* The ninth, at *Nunc ex præterito, &c. De Simplicium verborum, & Compositorum Supinis.* The tenth, *De Præteritis verborum in OR, De geminum præteritum habentibus, De neutro passivis,*
De

De verbis præteritum mutuantibus, de præterito carentibus, & de Supinum raro admittentibus. If you adde these ten to the twenty parts in the Accidents, they may run over the whole thirty in six weeks; saying every morning one, except on Saturdays, which are reserved for other occasions. Their Noon-parts may be in the larger Vocabulary (which is commonly printed with the grounds of Grammar, in an easie entrance to the Latine Tongue, in which they may peruse a whole Chapter at once, and afterwards strive who can tell you Latine for the most things mentioned in it. And if at any time the words be not so obvious to their understanding, because (perhaps) they know not the things which they signify; do you tell them what the thing is, and explain the word by another that is more familiar to them.

Their After-noons Lessons on Mondayes and Wednesdayes, may be in *Qui mihi*, which containeth pretty Precepts of good manners, much befitting children to observe, and which are so common in every mean Scholars mouth, that a childe would blush to seem ignorant of them. In getting this,

1. Let them repeat two distichs at once

once *memoriter*, and if withall, you let them get the English verses answerable to the Latine, and printed with *the Grounds of Grammar*, they will fix the Latine better in their memories.

2. Let them construe the Lesson Grammatically, and to help themselves in that more difficult work, let them make use of the construction made them at the end of their *Construing-Book*.

3. Let them read the Latine in the Grammatical order, and sometimes into meer English, and then let them parse every word according to that order, giving the Rules for the Genders of Nouns, and the Preterperfect tenses, and Supines of verbs; and applying those of Concordance and Construction, as they come in their way.

4. To exercise them in true writing, it were good if they had a *little paper-book*, wherein to write first the Latine, and then the English distichs at full length, which they may shew, when they say their Lesson.

5. To finde them some employment after the Lesson, you may give them some easie dictate out of it to turn into Latine; sometimes by way of Question
and

and Answer, and sometimes more positively; thus, *What shall that Scholar do that desireth to be taught? He shall conceive the Masters sayings in his minde. Quid faciet ille discipulus, qui cupit doceri? dicta præceptoris animo suo concipiet*, or thus; *A boy that is a Scholar, and desireth to be taught, ought to conceive the Masters sayings in his minde, and so as to understand them well. Puer, qui discipulus est & cupit doceri, dicta præceptoris animo suo concipere debet, atque ita ut eadem recte intelligat.* And this you may cause any one of them to read, and let the rest correct him in any word he hath made amisse, and be sure they can all give a rule for what they do.

After they have repeated these verses of Mr. *Lilies* so often over, that they can say them all at once pretty well by heart, they may continue their Afternoons Lessons in *Cato*, saying two or three Distichs at once, according to the directions already given in the Preface to that Book in English and Latine verse; and when they have gone thorow a book of it, let them try amongst them selves who can repeat the most of it by heart, as we see *Corderius* did sometimes exercise his Scholars, as it appeareth by his Colloquies.

Now

Now forasmuch as *speaking Latine is the main end of Grammar, and there is no better expedient to help children in the ready exercise thereof, then frequent perusal of Vocabularies for common words, and Colloquies for familiar phrases, and such as are to be used in ordinary discourse; I think it very convenient to make use of Pueriles Confabulationculæ, both in English and Latine, on Tuesdayes and Thursdayes in the Afternoons instead of Lessons, thus,*

1. Let them read a whole Colloquie (if it be not too long) at once both in English and Latine, not minding to construe it verbatim at the first going it over, but to render the expressions wholly as they stand, and are answerable one to another, and this will acquaint them with the matter in the book, and enable them to read both the Languages more readily.

2. At a second going over, let them construe it Grammatically, and then take any phrase or sentence in the present Lesson, and make such another by it, changeing either the words, or some of their Accidents, as the present occasion requireth; ex gr. As they say in the singular Number: *God save you,*

you, *Salve*, *Sis saluus*, *jubeo te salvere*, or *ave*; so make them say in the plural number, *God save you*, *Salvete*, *sitis salvi*, *jubemus vos salvere*, or *avete*. So likewise when they can say, *I thank you*, *Habeo tibi gratiam*, or *habetur tibi a me gratia*, let them imitate, and alter it by saying, *We thank your Father*. *Habemus Patri tuo gratiam*. *My Mother thanks you*, *Sir*. *Mater habet tibi gratiam*, *Domine*; or *Habetur tibi*, *Domine*, *a matre mea gratia*.

When they have gone this book so often over, as to be well acquainted with its phrases, Let them proceed to *Corderius Colloquies*, which they have also in English and Latine, and which they may construe Grammatically, and cull the phrases out of it, to make use of them, in common speaking Latine.

Let them have a little paper-book, wherein to gather the more familiar phrases, which they finde in every Lesson printed in a different character, and let them by often perusal at spare times, and bearing them alwayes about them, get them so readily by heart, as to be able to expresse themselves in Latine by them upon any meet occasion. And this way of exercising them to speak
according

according to their Authours expressions from their first entrance upon Latine, is the best expedient that can be taken to avoyd Anglicismes, which otherwise they are very prone to, so long as they are directed only by Grammar-Rules, and enforced to seek words in the Dictionary, where commonly they light upon that which is most improper.

And that they may now do something of themselves by way of night exercise, let them every evening translate a verse at home out of the 119. Psalm, which I conceive is the most easie for the purpose of making the three Concords, and some of the more necessary Rules of construction familiar to them. In making their Translations,

1. Let them be sure to write the English very fair and true, observing its just pauses, and let them also make the like notes of distinction in their Latine.

2. When they come to shew their Latines,

1. Let one read and construe a verse.

2. Let another tell you what part of speech every word is, as well English as Latine, and what the English Signes do note.

3. Let

3. Let the rest in order give you the right Analysis of every word one by one, and the Rules of Nouns and Verbs, and of Concordance, and Construction. And because these little boyes are too apt to blur and spoyle their Bibles, and to make a wrong choyce of words out of a Dictionary, which is a great maime and hinderance to them in making Latine (and caused Mr. *Ascham* to affirm, that making of Latines marreth children) I think it not amisse to get that Psalm, and some other *Englishes* printed by themselves, *with an Alphabeticall Index of every word which is proper for its place.* Right choyce of words being indeed the foundation of all eloquence.

On Saturdayes, after they can say the Lords Prayer, the Creed, and the ten Commandements in English and Latine, they may proceed to the *Assemblies Catechisme*, first in English, and then in Latine, or the like. This second form then is to be exercised,

1. In repeating the *Accidents* for morning parts.

2. In saying *Propria quæ maribus, Quæ genus, As in præsentì*, for Fore-noon Lessons.

3. In reading *the larger Vocabulary* for Noon parts.

4. In learning *Qui mihi*, and afterwards *Cato*, for Afternoons Lessons on Mondayes and Wednesdayes, and *Pueriles Confabulationculæ*, and afterwards *Corderii Colloquia* on Tuesdayes, and Thursdayes. And

5. Translating a verse out of English into Latine every evening at home, which they may bring to be corrected on Fridayes, after all the weeks Repetitions ended, and return written as fair as possibly they can write, on Saturday mornings, after examinations ended. And thus *they may be made to know the Genders of Nouns, and Preterperfect tenses, and Supines of Verbs, and initiated to speak and write true Latine in the compasse of a second yeare.* So that to children of betwixt seven and nine years of age, in regard of their remedillesse inanimadvertency, I allow two whole years to practise them well in the Rudiments or Grounds of Grammar, in which I would have the variation of Nouns and Verbs to be specially minded, for till they be very ready in those, their progress in other things will be full of uncertainties, and troublesomely

blesomely tedious, but if those be once well got, all other rules which have not (perhaps) been so well understood, will more easily (as age increaseth) be better apprehended and put in use.

C H A P. III.

How to make Children of the third Forme perfect in the Latine Syntaxis commonly called Verbum Personale; as also to acquaint them with Prosodia; and how to help them to construe and parse, and to write, and speak true and elegant Latine.

CHildren are commonly taught the Latine Syntaxis before they be put to make use of any Latine book besides it; and so they but can say it readily by heart, construe it, and give the force of its rules out of the examples, they are thought to learn it well enough. But the very doing thus much, is found to be a work too tedious with many, and therefore some have thought good to lessen the number of the Rules, and others to dash out many examples, as if more then one or two were needlesse; so that when a Childe hath

hath with them run over this part of the Grammar, it is well if he have learnt the half of it, or know at all what to do with any of it.

I think it not amisse therefore to shew, how it may be all gotten understandingly by heart, and settled in the memory by continual *practise*, which is *the life of all learning* ;

1. Let those then of this third forme divide their Accidents and Rules of Nounes and Verbs into ten parts, whereof they may repeat one every Thursday morning, and make way for the getting of the *Syntaxe* on Mundaies, Tuesdaies & Wednes. for morning parts.

2. Let them repeat as many Rules *memoriter*, as they are well able, together with all their examples ; and to help their understanding therein, you may do well to shew the meaning of every rule & exception beforehand, and to make them compare them with those in the English rules under the same head, & to see which are contained in the Latine which are not in the English, and which are set down in the English, which are left out in the Latine.

3. To help them to construe well before they come to say, let them make
use

use of their *Construing books*, and that they may better mind what they construe, you may cause them sometimes, when they come to say, to read the part out of Latine into English.

4. In parsing, let them give you the word governing, and apply the word governed according to the rule, and tell you wherein the exceptions and observations differ from the General rule.

5. Let them have a Paper-book in *Quarto*, in the margent whereof they may write the first words of every rule, and exception; and let them have as many familiar examples (some in English onely, and some in Latine onely) as may suffice to illustrate the rule more clearly to them, and do you help them *extempore*, to turn their English ones into Latine, and their Latine ones into English; and having a space left under every head, let them fill it up with prægnant Examples, which they meet with as they read their Latine Authors, or as they Translate English Sentences into Latine.

I observe *Melancthon* and *Whittington* of old, and Mr. *Clarke*, Mr. *Comenius* and others of late, to have made subsidiaries of this nature, which because they

they seem some what to overshoot the capacities of children, who (as Mr. *Ascham* observes) are ignorant what to say properly and fitly to the matter, (as some Masters are also many times) I have taken the paines to make *a praxis of all the English and Latine Rules of Construction and Syntaxis*, as they lie in order, and to adde *two Indexes*; The first of English words, and the Latine for them; The second, Of Latine words and the English for them, with figures directing to the examples wherein they are to be used.

And for more perspicuity sake, I take care that no example may touch upon any rule, that is not already learned, for fear of pusling young beginners in this necessary and easie way of translating with the rule in their eye, which doth best direct the weakest understandings.

Now forasmuch as *the daily reading of Latine into English is an especiall means to increase the knowledge of the Tongues, and to cause more heed to be taken to the Grammar Rules, as they are gotten by heart*; I would have those in this form to read every morning after prayers, four or six verses out of the *Latine Testament*, which they

they will easily do, having beforehand learned to construe them word by word, with the help of their *English Bible*. In this exercise, let them be all well provided, and do you pick out onely one boy to construe, and then ask any of the others the Analysis of a Noun, or Verb here or there, or some rule of construction, which you think they have not so well taken notice of as to understand it fully. Hereby you may also acquaint them with the rule and way of construing, as it is more largely touched in the following part of this chapter.

N. B. Those Children that are more industriously willing to thrive, may advantage themselves very much by perusal of *Gerards Meditations*, *Thomas de Kempis*, *St. Augustins Soliloquies*, or his *Meditations*, or the like. pious and profitting Books, which they may buy both in English and Latine, and continually bear about in their pockets, to read on at spare times.

Their forenoone lessons may be in *Æsopes Fables*, which is indeed a book of great antiquity and of more solid learning then most men think. For in it many good lectures of morality, which would

would not (perhaps) have been listened to, if they had been delivered in a plain and naked manner, being handsomly made up and vented in an Apologue, do insinuate themselves into every mans minde.

And for this reason perhaps it is that I finde it, and *Gesta Romanorum* (which is so generally pleasing to our Countrey people) to have been printed and bound up both together in Latine, even when the Latine was yet in its drosse. And to let you see what Latine *Æsop* was there translated into out of Greek by one *Romulus*, I will give you the first Fable, in his words;

De Gallo & Jaspide.

IN sterquilinio quidam pullus gallinatus, dum quæreret escam, invenit margaritam in loco indigno jacentem, quam cum videret jacentem, sic ait; O bona res, in stercore hic jaces. Si te cupidus invenisset, cum quo gaudio rapuisset, ac in pristinum decoris tui statum redisses? Ego frustra te in hoc loco invenio jacentem. Ubi potius mihi escam quæro; & nec ego tibi prosum, nec tu mihi.

Hæc Æsopus illis narrat, qui ipsum legunt & non intelligunt.

No

No sooner did the Latine Tongue endeavour to recover its pristine purity, by the help of *Erasmus* and other eminent men of learning in his time, but the Greek Coppy of *Æsop* is translated by him and his Contemporaries, every one striving to outstrip another in rendering it into good Latine; and it is observable, that *the Stationers Coppy* (which is generally used in Schooles) is a meere Rapsodie of some fragments of these several mens Translations; whence it is that one and the same Fable is sometimes repeated thrice over in several words, and that the stile of the Book is generally too lofty in it self for Children to apprehend on a suddain; I have for their sakes therefore turned the whole Book, such as I found it, into proper English, answerable to the Latine, and divided both into just periods, marked with figures, that they may more distinctly appear, and be more easily found out for use or imitation; and though I observed some words and phrases scarce allowable in many places of the book, yet I was loath to make any alteration, except in a few grosse errors, and especially one that quite perverted the sense of the Fable, and appeareth

peareth to be a mistake in the Translator from the Greek Coppy, which is thus; Μονιὸς καὶ ἀλώπηξ. Μονιὸς ἀγριος ἐπὶ τινος ἐστὼς δένδρου τοὺς ὀδόντας ἐθῆγεν, which is well latinized by one thus, *Aper & Vulpes. Aper quum cuidam adstaret arbori, dentes acuebat.* But the unknown Translator of this Fable (and the rest that yet passe *sub incerto interprete*) reading perhaps Μόνος in stead of μονιὸς or finding that μονιὸς doth sometimes signifie like an adjective, *solitarius, solitudines captans, &c.* renders it into pure non-sense, and in other words also differing from the Greek, thus; *Singularis animal, & vulpes. Singularis agrestis, super quadam sedens arbore, dentes acuebat.* Which one having lately translated into *English* verse, with the Picture before it, hath prettily devised a Rhinocerate to stand by a tree, and to whet his teeth against it; whereas the Latine hath it, *super quadam sedens arbore*, which is impossible for such an huge beast to do. I have therefore put out the word *Singularis*, and made it *Aper agrestis*, according to an ancient Greek Coppy which I have, and I *English* the clause thus; *Lib. 2. Fab. 33. A wilde Boar standing by a tree whetted his tuskes.* This I have noted *obiter*, to acquaint

quaint the more judicious with my reason of altering those words, and to save the lesse experienced, some labour in searching out the meaning of them, seeing they passe yet uncorrected in the Latine Book.

Let them procure *Æsops Fables* then in English and Latine, and the rather because they will take delight in reading the Tales, and the moral in a Language which they already understand, and will be helped thereby to construe the Latine of themselves. And herein I would have them to take a whole Fable and its moral at one Lesson (so that it do not exceed six periods) which they should first read distinctly; secondly, construe Grammatically, and then render the proper phrases; thirdly, parse according to the Grammatical order as they construed, and not as the words stand. And then be sure they can decline all the Nounes, and conjugate the Verbs, and give the Rules for the Genders of the one, and the Preterperfect tenses and Supines of the other; as also for the concordance and construction, either out of the English *Rules*, or Latine *Syntaxe*, or both, as they come to have learned them.

Let

Let them sometimes write a Fable fair and truly over, according to the printed Book, both in English and Latine, and sometimes translate one, word by word in that order, in which they construed it; and this will inure them to Orthography.

That they may learn to observe and get the true Latine order of placing words, and the purity of expression either in English or Latine style, let them imitate a period or more in a lesson, turning it out of English into Latine, or out of Latine into English, thus; whereas they read in English *A Cock, as he turned over a dung-hill found a pearl, saying; why do I finde a thing so bright?* and in Latine, *Gallus gallinaceus, dum vertit stercorarium offendit gemmam; Quid, inquiens, rem sic nitidam reperio?* they may imitate it by this or the like expression; *As a beggar raked in a dung-hill, he found a purse, saying; why do I finde so much money here? Mendicus, dum vertit stercorarium, offendit crumenam; quid inquiens, tantum argenti hic reperio?* By thus doing, they may learn to joyne *Examples out of their lessons to their Grammar Rules* (which is the most lively and perfect way of teaching them) and to fetch a Rule
out

out of their Grammar for every Example, using the Grammar to finde Rules, as they do the Dictionary for words, till they be very perfect in them.

Their Afternoons Parts may be to construe a Chapter in *Janua linguarum*, which will instruct them in the Nature, as well as in the Names of things; and after they have construed, let them try who can tell you the most words, especially of those, that they have not met with, or well observed in reading elsewhere. For Afternoon lessons on Mondayes, and Wednesdayes, let them make use of *Mantuanus*, which is a Poet both for style and matter, very familiar and gratefull to children, and therefore read in most Schooles. They may read over some of the Eclogues, that are less offensive then the rest, taking six lines at a lesson, which they should first commit to memory, as they are able. Secondly, Construe. Thirdly, Parse. Then help them to pick out the Phrases and Sentences, which they may commit to a paper-book; and afterwards resolve the matter of their lessons into an English period or two, which they may turn into proper and elegant Latine, observing the placing
of

of words, according to prose. Thus out of the five first verses in the first Eclogue,

*Fauste, precor, gelida quando pecus omne
sub umbra*

Ruminat, antiquos paulum recitemus amores,

*Ne si forte sopor nos occupet ulla ferarum,
Quæ modo per segetes tacite insidiantur
adultas,*

*Sæviat in pecudes. Melior vigilantia
somno.*

One may make such a period as this ;
Shepherds are wont sometimes to talke of
their old loves, whilst the cattel chew the
cud under the shade ; for fear, if they should
fall asleep, some Fox, or Wolf, or such like
beast of prey, which either lurk in the thick
woods, or lay wait in the grown corn, should
fall upon the cattel. And indeed, watching
is farre more commendable for a Prince, or
Magistrate, then immoderate, or unseasonable
sleep.

*Pastores aliquando, dum pecus sub umbra
ruminat, antiquos suos amores recitare solent ;
ne, si sopor ipsos occupet, vulpes, aut lupus,
aut aliqua ejus generis fera prædabunda,
quæ vel in densis sylvis latitant, vel per adul-
tas*

tas segetes insidiatur, in pecudes sæviat; Imo enimvero, Principi vel Magistratui vigilantia somno immodico ac intempestivo multo laudabilior est. And this will help to prepare their invention for future exercises, by teaching them to suck the marrow both of words and matter out of all their Authors.

The reason why I desire children (especially those) of more prompt wits, and better memories, may repeat what they read in Poets by heart (as I would have them translate into English what they read in Prose) is, partly because the memory thrives best by being often exercised, so it be not overcharged; and partly because the roundnesse of the verses helpeth much to the remembrance of them, wherein boyes at once gain the quantity of syllables, and abundance of matter for phansie, and the best choyce of words and phrases, for expression of their minde.

On Tuesdayes and Thursdayes in the after-noon (after they have done with *Corderius*) they may read *Helvici Colloquia* (which are selected out of those of *Erasmus*, *Ludovicus Vives*, and *Schottenius*) and after they have construed a Colloquie, and examined some of the hardest Grammar-

Grammar-passages in it, let them all lay aside their books, save one, and let him read the Colloquie out of Latine into English, clause by clause, and let the rest give it him again into Latine, every man saying round as it comes to his turn. And this will make them to mind the words and phrases before hand, and fasten many of them in their memories. Help them afterwards to pick out the phrases and let them write them (as they did others) in a pocket paper-book. Cause them sometimes to imitate a whole Colloquie, or a piece of one; and let them often strive to make Colloquies amongst themselves, talking two, three, or more together about things familiar to them, and inserting as many words and phrases as they can well remember to be proper for the present, out of any of their Authours; and these they should shew you fair written, with a note of the page and line, where they borrowed any expression not used before, set down in the Margent of their exercise. And this will make them industriously to labour every day for variety of expressions, and encourage them much to discourse, when they know themselves to be certain in what
they

they say, and that they can so easily come by Latine, to speak their mindes upon any occasion.

But if instead of *Mantuan*, you think good sometimes to make use of *Castalions Dialogues*, you may first make them read the history in the Bible by themselves apart, & then hear them construe it Dialogue-wise, pronouncing every sentence as pathetically as may be Afterwards. One may read it in English, and the rest answer him in Latine, clause by clause, as is already mentioned concerning the Colloquies.

And to help them somewhat the better to construe of themselves, you may direct them (according to the golden Rule of construing, commended, and set down at large by industrious Mr. *Brinsley*, in the 93. and 94. pages of his *Grammar Schoole*) to take

1. The Vocative case, and that which dependeth upon it.

2. The Nominative case of the principal verb, and that which dependeth upon it.

3. The Principal verb, and that which serveth to explain it.

4. The Accusative case, and the rest of the cases after it. And herein, cause them

them to observe, that Interrogatives, Relatives, and Conjunctions, use to go before all other words in construing; and that the Adjective, and the Substantive, the Adverb, and the Verb, the Preposition, and its casual word, go for the most part together. But be sure to teach them often, to cast the words of a period into their natural or Grammatical order; according to which, they must construe; and to know the signification of every word and phrase proper for its place; and withall, let them have in mind the chief matter, drift, and circumstances of a place, according to the verse.

*Quis, cui, causa, locus, quo tempore,
prima, sequela.*

Which biddeth one to heed, who speaks, what is spoken, to whom he speaks, upon what occasion, or to what end he speaks; at what time a thing was done or spoken, what went immediately before, and what followeth next after. And if either the construing be against sense, or Grammar Rule, let them try again another way.

To

To exercise them in something (besides the getting of Grammar parts) at home, let them every night turn two verses out of the Proverbs of *Solomon* into Latine, and write out two verses of the New Testament Grammatically construed; and let them evermore take heed to spell every word aright, and to marke the Pauses, or notes of distinction in their due places, for by this meanes they will profit more in *Orthography*, then by all the Rules that can be given them; and they will mind *Etymologie*, and *Syntaxis*, more by their own daily practice, then by ten times repetition without it.

On Saturdayes, after they can say *the Assemblies Catechisme* in English & Latine, you may let them proceed with *Perkins six Principles*, and when they have repeated as much as they can well by heart, you may cause them to read it out of English into Latine, your self ever & anon suggesting to them the propriety of words and phrases, where they are at a losse, and directing them, after they have once made it Grammatically, to cast it into the artificial order of Latine style. And then let them go to their places, and write it fair and truly in a little Paper book for the purpose.

If

If out of every Lesson as they passe this little Catechisme, you extract the Doctrinall points, by way of Propositions, and annex the Proofs of Scriptures to them, which are quoted in the Margent, as you see Mr. *Perkins* hath done in the beginning of the book, and cause your Scholars to write them out all fair and at large, as they finde them in their Bibles; it will be a profitable way of exercising them on the Lords day, and a good means to improve them in the reall knowledge of Christianity.

Now forasmuch as I have observed, that children about nine years of age, and few till then, begin to relish Grammar, so as of themselves to seek into the meaning of Rules, thereby to conceive the reason of Speech; I now judge it requisite for this form to be made thoroughly acquainted with the whole body of it. Therefore, after they have gone over the plain *Syntaxis*, two or three times by morning parts, as is shewed, and have got it pretty well by heart, (for which I judge three quarters of a year will be time sufficient) you may let them divide the whole Syntax into 12 parts; reckoning them according to the severall Heads of it; thus: The first, *De Concordantia Nominativi & verbi, Substantivi*

Substantivi & Adjectivi, Relativi, & Antecedentis. The second, *de Constructione Substantivorum, & Adjectivorum cum Genitivo.* The third, *de constructione Adjectivorum cum Dativo, Accusativo, & Ablativo.* The fourth, *de constructione Pronominum.* The fifth, *de constructione verborum cum Nominativo & Genitivo.* The sixth *de constructione verborum cum Dativo, & Accusativo.* The seventh, *de constructione verborum cum Ablativo.* The eighth, *de Gerundiis & Supinis, & de Tempore & Loco.* The ninth, *de constructione Impersonalium & Participiorum.* The tenth, *de constructione Adverbiorum.* The eleventh, *de constructione Conjunctionum.* The twelfth, *de constructione Præpositionum, & Interjectionum.* All which twelve you may adde to the thirty parts in the Accidents, and *Propria quæ maribus, &c.* and let your Scholars bestow a moneths time together in repeating, and examining the *Accidents*, and thus farre of the Grammar, (both for Parts and Lessons) till they have thorowly made it their own; and that they may the better conceive how it hangeth together, and what use they are to make of its severall parts, you should often make them run over the Heads of it, and give them an Analysis of their dependency one upon another.

After

After this, they may more understandingly proceed to the *Figures of words and construction*; the definitions whereof, and their Examples they need onely get by heart; and for that purpose do you note them out with a pen, and in explaining of them, give as many examples as may make them fully to apprehend their meaning. But when they have said the Definition of one or more Figures at a part by heart, you may cause them to construe all they finde concerning it; and to help them in so doing, they (that are otherwise lesse able) may make use of Mr. Stockwoods little book of *Figura construed*. Then let them go on to *Prosodia*; for their more easie understanding of which, as they proceed in it: you may tell them the meaning of it in brief, thus;

Prosodia, being the last part of Grammar, teacheth the right pronounciation of words, or the tuning of Syllables in words, as they are pronounced; and therefore it is divided into a *Tone*, or Accent, a *Spirit*, and a *Time*, whereof a *Tone* ordereth the tune of the voyce, shewing in what syllables it is to be lifted up, and what to be let down, & in what both to be lifted up, and let down; So that there are three *Tones*, a *Grave*, which is seldome or never made, but in the last syllable of such words

as

as ought to have had an Acute in the last syllable, & that in the contexture of words in this manner ; *Nè si forte sopor nos occupet.* an Acute, which is often used to difference some words from others, as *uná*, together, *seduló*, diligently, remain acuted at the end of a Speech, and in continuation of speech have their acute accents turned into a Grave, to make them differ from *una*, one, and *sedulo*, diligent. *A Circumflex* which is often marked to denote a lost syllable, as *amârunt*, for *amaverunt*. *A spirit* ordereth the breath in uttering syllables, shewing where it is to be let out softly, and where sharply ; as, in *ara* an Altar, and *hara* a swine coate. The milde *Spirit* is not marked, but the weak letter *h* being used as a note of aspiration only, and not reckoned as a Consonant, serveth to expresse the sharp Spirit. There are three Rules of *Accents*, which are changed by *Difference*, *Transposition*, *Attraction*, *Concision*, and *Idiome*. *Time* sheweth the measure, how long while a syllable is to be in pronouncing, not at all regarding the Tone. A long syllable is to be a longer while, and a short, a shorter while in pronouncing. Of long and short syllables, put together orderly, feet are made, and of feet, verses.

4. Now

4. Now to know when a syllable is long or short, there are Rules concerning the first, the middle and last syllables, so that if one minde in what part of a word the syllable stands, he may easily finde the Rule of its quantity.

The summe of Prosodia being thus hinted to them, they may get it by heart at morning Parts ; & if they cannot construe it well by themselves, they may be helped by a little book made by *Barnaby Hampton*, called *Prosodia construed*. But be sure that they can read you every part into English, and tell you the true meaning of it. Your own frequent examination will be the best way to know whether they understand it or not. And to prepare them for the practice of it in making verses, I would first let them use it in learning to scan and prove Hexamiter verses onely, out of *Cato*, or *Mantuan*, or such Authours as they have read, thus ;

1. Let them write a verse out, and divide into its just feet, giving a dash or stroke betwixt every one ; and let them tell you what feet they are, and of what syllables they consist ; and why they stand in such or such a place ; as,

Si Deus- est ani-mus no-bis ut- carmina- dicunt.
Hic tibi- præcipu-è sit- pura- mente co- lendus.

2. Let

2. Let them set the mark of the Time or Quantity over every syllable in every foot, and give you the reason (according to the Rules) why it is there noted long, or short ; as,

Sī Dēūs ēst ānī-mūs nō-bīs ūt-cārminā- dīcūnt.
Hīc tībī- praēcīpū-ē sīt- pūrā-mēntē cō-lēndūs.

Let them now divide *Figura* and *Prosodia* into six parts ; The first, *de Figuris Dictionis, & Constructionis*. The second, *de Tonis & Spiritibus*. The third, *de Carminum ratione, & generibus*. The fourth, *de quantitate primarum syllabarum*. The fifth, *de mediis syllabis*. And the sixth, *de ultimis syllabis* ; which they may adde to the forty two parts afore mentioned, and keep by constant repetition of one of them every day, till they can say them all very well by heart, and give a perfect account of any thing in them.

Then let them begin *the Accidents*, and go thorow it, and *the whole Latine Grammar* at twelve parts, onely construing and giving an account of the by-Rules, but saying all the rest by heart ; so that the first part may be *The Introduction*. The second, *The Construction of the eight parts of Speech*. The third *Orthographia*. The fourth, *Etymologia*, so farre as concerns

cerns the *Species, Figure, Number, Case, and Gender of Nounes*. The fifth, concerning the *Declensions* (including *Quæ genus*) and the *comparison of Nounes*. The sixth, concerning a *Pronoun and a Verb*. The seventh, concerning a *Participle, an Adverb, a Conjunction, a Præposition, and an Interjection*. The eighth, *Syntaxis*, so far as concerns the *Concords, and the Construction of Nounes*. The ninth, concerning the *construction of Verbs*. The tenth, concerning the *Construction of Participles, Adverbs, Conjunctions, Præpositions and Interjections*. The eleventh concerning *Figures, Tones, and Spirits*. The twelfth, concerning the *manner of Verses, and the quantity of Syllables*.

Now in repeating these parts, I do not enjoin that onely one boy should say all, though I would have every one well prepared to do so; but that one should say one piece, and another another, as you please to appoint either orderly throughout the Form, or picking out here and there a boy at your own discretion. According to this division, the whole *Accidents and Grammar* may be run over once in a moneths space, and continued in the upper Formes, by repeating one part onely, and constantly in a week, so as it

it may never be forgotten at the Schoole.

This Form, in short, is to be employed about three quarters of a year.

1. In reading four or six verses out of the *Latine Testament* every morning, immediately after Prayers.

2. In repeating *Syntaxis* on Mondayes, Tuesdayes, and Wednesdayes, and the *Accidents*, and *Propria quæ maribus*, &c. on Thursdayes for morning parts.

3. In *Æsops Fables* for fore-noone Lessons.

4. In *Janua Linguarum* for After-noons Parts.

5. In *Mantuan* for Afternoons Lessons on Mondayes and Wednesdayes; and in *Helvicus's Colloquies* on Tuesdayes, and Thursdayes.

6. In the *Assemblies Latine Catechisme*, on Saturdayes for Lessons.

7. In translating every night two verses out of the *Proverbs* into Latine, and two out of the *Latine Testament* into English, which (with other dictated Exercises) are to be corrected on Fridayes, after repetitions ended, and shewed fair written on Saturday mornings; but, because their wits are now ripened for the better understanding of Grammar, and it is necessary

cessary for them to be made wholly acquainted with it, before they proceed to the exact reading of Authors, and making Schoole-exercises, I would have them spend one quarter of a yeare, chiefly in getting *Figura*, and *Prosodia*, and making daily repetition of the whole *Accidents* and *Common-Grammar*. So that this third year will be well bestowed in teaching children of betwixt nine and ten yeares of age the whole *Grammar*, and the right use of it in a method answerable to their capacities, and not much differing from the common rode of teaching.

C H A P.

CHAP. V.

How to try children to the utmost, whether they be well grounded in the Grammar; and how to go more expeditiously to work in Teaching the Latine Tongue, to those that are at years of discretion.

IT is an ordinary course in most of our Grammar-Schooles, for the Usher to turn over his Scholars to the higher Master, after they have gone through the Grammar, and (with some) been exercised in construing and parsing here and there a piece of the fore-mentioned lower Authours, and in turning English Sentences or dictates into Latine; but oft-times it cometh to passe, that partly through the Ushers want of skill or care to insist upon those things chiefly, and most frequently, which are the most necessary to be kept in minde, and partly through childrens want of heed, who are apt to huddle over all Parts and Lessons alike, not observing what use they are to make of any one in particular, more then other; there is no sure foundation laid for the Master to build safely upon, which causeth him (if he be not very discreet)

to

to cast off many boyes as unfit by him to be further wrought upon, or continually to fret, and grieve himself to see his Scholars so often mistake themselves in any Taske or Exercise that he setteth them about. And the poor children, being all this while sensible of their own imperfectness in the first Grounds, are daunted to see their Master so often angry with them, and that they are no better able to perform their work to his better satisfaction, which they would gladly do, if they did but a little understand how to go about it. Some also preconceiving a greater difficulty to be in learning, then they have hitherto met withall, and not knowing how to encounter it, become utterly discouraged with the thoughts of a new change, and chuse rather to forsake the School, then proceed to obtain the Crown of their by-past labours; I mean the sweetness of learning, which they are now to gain under the Master; For *after children are once well grounded by the Usher, they will go on with ease & cheerfulness under the Master, delighting to read pure Language, and variety of matter in choyce Authors and to exercise their wits in curious phansies*: and it will be an extraordinary comfort to the Master, to see his Scholars
able

able to run on of themselves, if he but once show them the way to perform any Task that he propoundeth to them. *It is necessary therefore for the Master, before he take Scholars to his onely charge, to see first, that they understand the Rudiments, or Grounds of Grammar, and then the whole Grammar it self, and that they can thorowly practise them ; but especially, to help those in the understanding and exercise thereof, that by reason of sickness, or the like accident have bin oftner absent, or that have not been so long at the School as their fellowes, or who by reason of their age or stature, will quickly think it a shame to be left under the Usher behinde the rest. Now to try whether a childe be well groundd or not, this course may be taken ;*

1. Let him take some easie Fable in *Æsop*, or any other piece of familiar Latine, and let him construe it of himself according to the directions given in my *Grounds of Grammar*, l. 2. c. 13.

2. Then let him write down the English alone, leaving a large space betwixt every line, wherein he should afterwards write the Latine words answerable to the English ; *ex gr.*

De sene vocante mortem.

Of an old man calling Death.

Quidam

Quidam senex portans fascem lignorum
 An old-man, carrying a bundle of sticks
super humeros ex nemore, cum
 upon his shoulders, out of a Forest, when
defessus esset longa via, vocavit
 he was weary with the long way, called
mortem, fasce deposito
 death, the bundle being laid down
humi. Ecce! mors advenit,
 on the ground. Behold! death cometh,
Et rogat causam quamobrem vocaverat
 and asketh the cause why he had called
se. Tunc senex ait, ut impo-
 him; Thē the old mā saith, that thou migh-
neres hunc fascem lignorum super hu-
 test lay this bundle of sticks upon my
meros.
 shoulders.

3. Let him next tell you what part of speech every word is as well English as Latine, and write them down (as I have also shewed formerly) under so many figures, joyning the English signes to the words to which they belong; beginning to reckon, and pick up first all the Nouns, and then the rest orderly, after this manner.

1.

Senex an old man.
Fascem a bundle.
Lignorum of sticks.
Humeros shoulders.
Nemore a forest.
Longa long.
Via a way.
Mortem death.
Fasce the bundle.
Humi on the ground.
Mors death.
Causam the cause.

2.

Quidam an or one.
Se him
Hunc this.

3.

Defessus esset, was weary.
Vocavit, called.
Advenit, cometh.
Vocaverat, had called.
Rogat, asketh.
Imponeres thou mightest lay.
Ait saith.

4.

Portans carrying.
Deposito being laid,

5.

5.

Cùm when.*Ecce* behold.*Tunc* then

6.

Que and.*Quamobrem* wherefore.*Ut* that.

7.

Super upon.*Ex* out of.

4. Let him decline any one or more Nounes, and Conjugate any one or all the Verbs throughout; and then write them down at large, according to what I have formerly directed, and is practised in part in Merchant-Tailors Schoole, as is to be seen in the *Probation Book* lately printed by my noble friend, and most actively able Schoole-master, Mr. *W. Dugard*; onely I would have him joyne the English together with the Latine.

5. Let him give the Analysis of any word first at large by way of question and answer, and then summe it up in short, as to say, or write it down thus;

The

The Analysis of a Noun Substantive.

What part of Speech is *Lignorum* of sticks?

Lignorum of sticks, is a Noun.

Why is *lignorum* a Noun?

Because *lignum* a stick is the name of a thing that may be seen.

Whether is *lignorum* a noun Substantive, or a noun Adjective?

Lignorum is a noun Substantive, because it can stand by it self in signification, and requireth not another word to be joyned with it, to shew its signification.

Whether is *lignorum* a noun Substantive proper, or a noun Substantive common?

Lignorum is a noun Substantive common, because it is common to more sticks then one.

Of what number is *lignorum*?

Lignorum is of the plurall number, because it speaketh of more then one.

Of what case is *lignorum*?

Lignorum of sticks, is of the Genitive case, because it hath the token *of*, and answereth to the question *whereof*, or *of what*?

Of what Gender is *lignorum*?

Lignorum is of the Neuter Gender, because it is declined with this Article *Hoc*.

Why

Why is *lignorum* declined with this Article *Hoc*?

Because all nounes in *um*, are Neuters, according to the Rule in *Propria quæ maribus*, *Omne quod exit in um*, &c. or *Et quod in on vel in um fiunt*, &c.

Of what Declension is *lignorum*?

Lignorum is of the second Declension, because its Genitive case singular endeth in *i*.

How is *lignorum* declined?

Lignorum is declined like *regnum*; thus.

Sing. Nom. *Hoc lignum*, Gen. *hujus ligni*, &c.

Lignorum is a noun Substantive common, of the Plurall number, Genitive case, Neuter Gender, and second Declension, like *Regnum*.

The Analysis of a Noun Adjective.

What Part of Speech is *Longâ* long?

Longâ is a Noun.

Why is *longâ* a Noun?

Because it is the name of a thing that may be understood.

Whether is *longâ* a noun Substantive, or a noun *Adjective*?

Longâ is a noun Adjective, because it cannot

cannot stand by it self in signification, but requireth to be joyned with another word, as, *longâ viâ*, with the long way.

Of what number is *longâ* ?

Longâ is of the singular number, because its Substantive *viâ* is of the singular number.

Of what case is *longâ* ?

Longâ is of the Ablative case, because its Substantive *viâ* is of the Ablative case.

Of what Gender is *longâ* ?

Longâ is of the Feminine Gender, because its Substantive *viâ* is of the Feminine Gender.

Of what Declension is *Longâ* ?

Longâ is of the first Declension.

How is *longâ* declined ?

Longâ is declined like *Bonâ*. Sing. Nom. *Longus, a, um*.

By what Rule can you tell that *longâ* is of the Feminine Gender ?

By the Rule of the Genders of Adjectives, *At si tres variant voces, &c.*

Longâ is a noun Adjective, of the singular number, Ablative case, and Feminine Gender, declined like *Bonâ*.

The

The Analysis of a Pronoun.

What part of Speech is *Se* him ?

Se is a Pronoun, because it is like to a noun, or put instead of the noun *mortem*, death.

What kinde of Pronoun is *se* ?

Se is a Pronoun Primitive, because it is not derived of another.

Of what number is *se* ?

Se is of the singular number, because it speaketh but of one.

Of what case is *se* ?

Se is of the Accusative case, because it followeth a verb, and answereth to the Question *whom* ?

Of what Gender is *se* ?

Se is of the Feminine Gender, because the noun *mortem*, that it is put for, is of the Feminine Gender.

Of what Declension is *se* ?

Se is of the first declension of Pronounes, and it is thus declined. Sing. & Plur. Nom *caret*- Gen. *sui*, &c.

Of what person is *se* ?

Se is of the third person, because its spoken of.

Se is a Pronoun Primitive, of the Singular number, the Accusative case, Feminine

minine Gender, first declension, and third person.

The Analysis of a Verb.

What part of Speech is *imponeres*, thou mightest lay upon?

Imponeres is a verb, because it signifyeth to do.

What kinde of verb is *imponeres*?

Imponeres is a verb Personal, because it hath three persons.

What kinde of verb Personal is *imponeres*?

Imponeres is a verb Personal Active, because it endeth in *o*, and betokeneth to do, and by putting to *r* it may be a Passive.

Of what Mood is *imponeres*?

Imponeres is of the Subjunctive Mood, because it hath a Conjunction joyned with it, and dependeth upon another verb going before it.

Of what tense is *imponeres*?

Imponeres is of the Preterimperfect tense, because it speaketh of the time not perfectly past.

Of what number is *imponeres*?

Imponeres is of the singular number, because its nominative case is of the singular number.

Of what person is *imponeres*?

Imponeres

Imponeres is of the second person, because its nominative case is of the second person.

Of what Conjugation is *imponeres*?

Imponeres is of the third Conjugation, like *legeres*, because it hath *e* short before *re* and *ris*.

How do you conjugate *imponeres*?

Impono, imponis, imposui, imponere; impondendi, impondendo, impondendum; impositum, impositu; imponens, impositurus.

Why doth *impono* make *imposui*?

Because *Præteritum dat idem, &c.*

Why doth *imposui* make *impositum*?

Because *Compositum ut simplex formatur, &c.*

Imponeres is a verb Personal Active, of the Subjunctive Mood, Preterimperfect tense, Singular number, Second Person, and third Conjugation, like *legeres*.

The Analysis of a Participle.

What part of Speech is *Deposito*, being laid down?

Deposito is a Participle, derived of the verb *Depono* to lay down.

Of what number is *deposito*?

Deposito is of the Singular number, because its Substantive *fasce* is of the Singular number. Of

Of what Gender is *deposito* ?

Deposito is of the Masculine Gender, because its Substantive *fasce* is of the Masculine Gender.

By what Rule can you tell that *deposito* is of the Masculine Gender ?

At si tres variant voces, &c.

Of what case is *deposito* ?

Deposito is of the Ablative case, because its Substantive *fasce* is of the Ablative case.

How is *deposito* declined ?

Like *Bonus* a Noun Adjective, of three diverse endings ; Sing. Nom. *Depositus*, *deposita*, *depositum*.

Of what Tense is *Deposito* ?

Of the Preter tense, because it hath its English, ending in *d*, and its Latine in *tus*.

How is *depositus* formed ?

Of the latter Supine *Depositu*, by putting to *s*.

Deposito is a Participle, of the Singular number, Masculine Gender, Ablative case, and is declined like *Bonus*, being of the Preter tense, and formed of the Later Supine, of the verb *Depono*.

The Analysis of an Adverb.

What part of Speech is *Cùm* when ?

Cùm is an Adverb, because it is joyned to the verb *defessus esset*, to declare its signification.

What signification hath *Cùm* ?

Cùm hath the signification of Time.

But why is not *Cùm* a Preposition in this place ?

Because it hath not a casuall word to serve unto.

Cùm is an Adverb of time.

The Analysis of a Conjunction.

What part of Speech is *que* and ?

Que is a Conjunction, because it joyneth words together.

What kinde of Conjunction is *que* ?

Que is a Conjunction Copulative, because it coupleth both the words and sense.

Que is a Conjunction Copulative.

The Analysis of a Præposition.

What Part of Speech is *ex* out of ?

Ex is a Præposition, because it is set before
another

another part of Speech in Apposition, as *ex nemore* out of a Forest.

What case doth *ex* serve to ?

Ex serveth to the Ablative case.

Ex is a Preposition serving to the Ablative case.

6. Having thus tried your young Scholar, how he understandeth *the Introduction or first part of his Accidents*, (for whom, if you finde him expert therein, one example may serve, but if not, you may yet make use of more, untill he can perfectly and readily give you an account of any word) you may further make triall, how he understandeth *the Rules of Concordance, and construction in the second part of the Accidents*, by causing him to apply the Rules to every word, as he meeteth with it in the Grammatical order, thus ;

Quidam is of the Nominative case, Singular number, and Masculine Gender, and agreeth with its Substantive *Senex*, because the Adjective, whether it be a Noun, Pronoun, or Participle, agreeth with its Substantive, &c.

Senex is the Nominative case coming before *vocavit*, (which is the Principal verb) because the word that answereth to the question *who*, or *what* ? shall be the Nominative case to the verb, and shall be set before the verb.

Portans

Portans is of the Nominative case, Singular number, and Masculine Gender, and agreeth with its Substantive *senex*, because the Adjective, whether it be a Noun, &c.

Fasces is of the Accusative case governed of *Portans*, because Participles govern such cases, &c.

Lignorum is of the Genitive case, governed of *fasces*, because when two Substantives come together, &c.

Super is a Preposition, which serveth to both the Accusative and the Ablative cases but here it serveth to the Accusative.

Humeros is of the Accusative case, governed of the Preposition *super*.

Ex is a Preposition, which serveth to an Ablative case.

Nemore is of the Ablative case, governed of the Preposition *ex*.

Cum is an Adverb of Time.

Defessus esset is of the Singular number, and third person, and agreeth with its Nominative case *ille* understood, because, *A verb Personal agreeth with*, &c.

Longâ is of the Ablative case, Singular number, and Feminine Gender, and agreeth with its Substantive *viâ*, because the Adjective whether it be, &c.

Viâ is of the Ablative case governed of
defessus

defessus esset, because *All verbs require an Ablative case of the instrument, &c.*

Vocavit is of the singular number, and third person, and agreeth with its Nominative case *senex*, because *A verb Personal, &c.*

Mortem is of the Accusative case, and followeth the verb *vocavit*, because *verbs transitives are all such, &c.*

Fasce is of the Ablative case absolute, because a *Noun or Pronoun Substantive joyned with a Participle, &c.*

Deposito is of the Ablative case, Singular number, and Masculine Gender, and agreeth with its Substantive *fasce*, because *The Adjective whether it be, &c.*

Humi is of the Genitive case, because *These Nouns Humi, domi, &c.*

Ecce is an Adverb of shewing.

Mors is the Nominative case coming before the verb *advenit*, because *The word that answereth to the question who or what? &c.*

Advenit is of the singular number and third person, and agreeth with its Nominative case *mors*, because *A verb Personal, &c.*

Que is a Conjunction Copulative.

Rogat is of the Indicative Mood, and Present tense, because *Conjunctions Copulatives*

pulatives and Disjunctives most commonly, &c.

Causam is of the Accusative case, and followeth the verb *rogat*, because *verbs Transitives are all such, &c.*

Quamobrem is an Adverb of asking.

Vocaverat is of the singular number, and third person, and agreeth with its Nominative case *ille* understood, because *A verb Personal agreeth, &c.*

Se is of the Accusative case, and followeth the verb *vocaverat*, because *verbs Transitives are all such, &c.*

Tunc is an Adverb of Time.

Senex is the Nominative case coming before the verb *ait*, because *the word that answereth to the question who or what? &c.*

Ait is of the singular number, and the third person, and agreeth with its Nominative case *senex*, because a Verb Personal, &c.

Ut is a Conjunction causal.

Imponeres is of the Singular number, and second person, and agreeth with its Nominative case *tu* understood, because *A verb Personal, &c.*

Hunc is of the Accusative case, Singular number, and Masculine Gender, and agreeth with its Substantive *fascem*, because

cause the *Adjective* whether it be, &c.

Fascem is of the *Accusative* case, and followeth the verb *imponeres*, because verbs *Transitives*, &c.

Lignorum is of the *Genitive* case governed of *fascem*, because *When two Substantives*, &c.

Super is a *Preposition*, which here serveth to an *Accusative* case.

Humeros is of the *Accusative* case, because *super* is a *Preposition* serving to an *Accusative* case.

7. Try him yet a little further, by causing him to turn an English into Latin in imitation of this Fable, and to observe the Artificial order in placing all the words, *ex. gr.*

A woman bearing a basket of plums upon her head out of a garden, when she was weary with the heavie burden, sate down, having set her basket upon a bulke. Behold ! a boy came to her, and asked her, if she would give him any plums. Then the woman said ; I will give thee a few, if thou wilt help me to set this basket upon my head.

Quædam mulier prunorum calathum super caput ex horto portans, cum gravi onere defessa esset, calatho super scamnum posito, desedit. Ecce ! Puer advenit, numque daret sibi pruna rogavit. Tunc mulier pauca tibi dabo, siquidem

siquidem opem mihi feres, ut hunc calathum super caput meum imponam, ait.

When you have found a childe sufficiently expert in the Rudiments, go on also to try how far he understandeth the whole Art of Grammar by this or the like Praxis.

1. Let him take a piece of one of *Castalions Dialogues*, or the like easie piece of Latine, and write it down according to his book, but as he writeth it, let him divide every word of more syllables, according to the Rules of right spelling, and give you an account of every letter, and syllable, and note of distinction, according to the Rules of Orthography, and of every Accent that he meeteth withall, as also of the Spirits and Quantities of Syllables, according to the Rules in *Prosodia*, ex. gr.

Serpens. Eva.

S. *Cur ve-tu-it vos De-us ve-sci ex omni-bus ar-bo-ribus po-ma-ri-i?* E. *Licet no-bis ve-sci fru-cti-bus ar-bo-rum po-ma-ri-i; tan-tum De-us no-bis in-ter-di-xit e-a ar-bo-re, quæ est in me-di-o po-ma-ri-o, ne ve-sce-re-mur fru-ctu e-jus, ne ve e-ti-am at-tin-ge-re-mus, ni-si vel-le-mus*

mus mo-ri. S. Ne-qua-quam mo-ri-e-mi-ni pro-pte-re-a, sed scit De-us, si com-e-de-ri-tis de e-o, tum o-cu-los vo-bis a-per-tum i-ri, at-que i-ta vos fo-re tan-quam De-os, sci-en-tes boni, at-que ma-li. I-ta pla-ne vi-de-tur, & fru-ctus i-pse est pul-cer sa-nè vi-su: ne-sci-o an sit i-ta dul-cis gu-sta-tu; ve-run-ta-men ex-pe-ri-ar.

Now if you ask him, why he writeth *Serpens, Eva, Cur, Deus Nequaquam*, and *Ita* with great letters, and all the other words with little letters; he can tell you (if he ever learned or minded his Rules) that *Proper names, beginnings of Sentences, and words more eminent then others, are to begin with a great letter, and in other places small letters are to be used.* If you ask him, why he spelleth *ve-tu-it* and not *vet-u-it*, he will say, because *a consonant set betwixt two vowels, belongeth to the latter.*

If you ask him why he spelleth *ve-sci*, and not *ves-ci*; he will answer you, because consonants which can be joyned in the beginning of a word must not be parted in the middle of it.

If you ask him why he spelleth *ar-bo-ri-bus*, and not *a-rbo-ri-bus*, he will tell you, because *consonants which cannot be joyned*

joyned in the beginning of a word, must be parted in the middle of it.

If you ask him why he spelleth *vel-lemus*, and not *ve-llemus*, nor *vell-emus*, he will tell you, because *if a consonant be doubled, the first belongeth to the fore-going, and the latter to the following syllable.*

If you ask him why he spelleth *com-e-de-ri-tis*, and not *co-me-de-ri-tis*, he will tell you because *in words compounded, every part must be separated from another; and if you again ask him concerning the same syllable, why it is com and not con, seeing the verb is compounded of con and edo; he will answer you, because in words compounded with a Preposition, we must respect the ear, and good sound.*

Likewise if you proceed to examine him touching the notes of distinction, why one is made, and not another; he will tell you, that a *Comma (,)* distinguisheth the shorter parts of a sentence, and stayeth the breath but a little while in reading; that a *Colon (:)* divideth a *Period* in the middle, and holdeth the breath somewhat long; that a *Semicolon (;)* stayeth the breath longer then a comma, but not so long as a Colon; that a *Period (.)* is made at the end of a perfect sentence, where one may give over
reading,

reading, if he will ; and that an *Interrogation* (?) denoteth that there is a question to be asked.

If you examine him touching the Accents, why there is a grave Accent in *tantum*, he will tell you, it is to make it being an adverb, to differ from a noun ; and that because of contexture of words, the accent which ought to have been an acute, is turned into a grave.

If you ask him, why there is a circumflex accent in *edâ*, he will tell you, it is to denote that *edâ*, is of the Ablative case singular, which hath *â* long.

And if you ask him why *néve* hath an acute accent ; he will tell you that *né* hath changed its grave accent into an accute, because the Participle *ve* hath inclined its own accent into it.

If you ask him why *omnibus arboribus* are not sharply uttered ; he will tell you, because they do not begin with *h*, which is the note or letter of Aspiration.

He will quickly shew you whether he understandeth his Rules touching the Quantities of Syllables, or not, by writing out a sentence or two, and marking the syllables of every word, in this manner ;

Cur

Cūr vētūt vōs Dēūs vēscī ēx ōmnībūs ārbōrībūs pōmārī? līcēt nōbīs vēscī frūctībūs ārbōrūm pōmārī tāntūm Dēūs nōbīs intērdixīt ēā ārbōrē, qūæ ēst īn mēdlō pōmārīō, nē vēscērēmūr frūctu ējūs, nēvē ētīam āttīngērēmūs, nīśī vēllēmūs mōrī.

2. Let him cast the words of his Author into the Grammatical order, and analyse every one of them exactly according to *Etymology*, and *Syntaxis* (which is the usuall way of parsing) after this manner.

Cur Deus vetuit vos vesci ex omnibus arboribus pomarii? licet nobis vesci fructibus arborum pomarii; tantum Deus interdixit nobis eā arbore, quæ est in medio pomario, ne vesceremur fructu ejus, néve etiam attingeremus, nisi vellemus mori.

Cur is an Adverb of asking.

Deus is a Noun Substantive Common, of the Singular number, Nominative case, Masculine Gender (because *Mascula in er*, &c.) of the second Declension, Sing. Nom. hic *Deus*, Gen. hujus *Dei*. &c.

It maketh its Vocative case *o Deus*, and wanteth the Plural number, because *Deus verus caret plurali*. It cometh before the verb *vetuit*.

Vetuit is a verb personal neuter, of the Indi-

Indicative mood, Preterperfect tense, singular number, and third person, because it agreeth with its Nominative case *Deus*, by the Rule *Verbum Personale cohæret*, &c. It is of the first Conjugation, *Veto*, *vetas*, *vetui*; (*veto quod vetui dat*) *vetare*; *vetandi*, *vetando*, *vetandum*, *vetitum*, *vetitu*; (*Quod dat ui dat itum*) *vetans vetiturus*.

Vos is a Pronoun Primitive, of the Plurall number, the Accusative case, the Masculine Gender, and the first Declension. Sing. Nom. *Tu*, Gen. *tui*, &c. It hath the Vocative case, *Et Prænomina præter* &c. It is the Accusative case after *vetuit*, because *verba Transitiva*, &c.

Vesci is a verb Deponent like *legi*. *Vescor*, *vesceris*, *vel vescere*, *pastus sum vel fui*, *vesci pastus vescendus*; because *Sic Poscunt vescor, medeor*, &c. It is of the Infinitive mood, and Present Tense, without number and Person, and is governed of *vetuit*, because *Quibusdam tum verbis*, &c.

Ex is a Preposition serving to the Ablative case.

Omnibus is a Noun Adjective of three Articles, like *Tristibus Hic*, & *hæc omnis*, & *hoc omne*, because *sub geminâ*, &c.

It is of the plural number, the Ablative

tive case, and Feminine Gender, and agreeth with its Substantive *Arboribus*, because *Adjectivum cum Substantivo*, &c.

Arboribus is a Noun Substantive Common, like *Lapidibus*, Sing. Nom. *hæc Arbor*, Gen. *hujus arboris*, &c. *Grando*, *fides*, &c. It is of the Ablative case, Singular number, Feminine Gender, and third Declension, governed of *ex* the Preposition, which requireth an Ablative case.

Pomarii is a Noun Substantive Common, like *Regni*. Sing. Nom. *hoc Pomarium*, Gen. *hujus pomarii*, &c. *Omne quod exit in um*, &c. It is of the Singular number, the Genitive case, the Neuter Gender, and second Declension, and is governed of the Substantive *Arboribus*, because *Quum duo Substantiva*, &c.

Licet is a verb Impersonal declined in the third person singular only, *Licet*, *licebat*, *licuit* & *licitum est*, &c. *Et licet adde*, *Quod licuit*, *licitum*. It is of the Indicative mood, Present tense, singular number, and third Person, and hath no Nominative case, because *Impersonalia præcedentem*, &c.

Nobis is a Pronoun Primitive, of the Plural number, Dative case, Masculine Gender, and first Declension. Sing. Nom. *Ego*, Gen. *mei*. It wants the Vocative

cative case, because *Et Pronomina*, &c. and is governed of *licet*, because *In Dativum feruntur*, &c.

Vesci, ut suprà.

Fructibus is a Noun Substantive Common, like *manibus*. Sing. Nom. *hic Fructus*, Gen. *hujus Fructus*, &c. *Mascula in er*, &c. It is of the Ablative case, Plural number, Masculine Gender, and fourth Declension, governed of *vesci*, because *Fungor, fruor, utor*, &c.

Arborum ut supra in Arboribus, It is of the Genitive case plural, governed of *fructibus*, because *Quum duo Substantiva*, &c.

Pomarii ut suprà.

Tantum is an Adverb of quantity, made of an Adjective of the Neuter Gender, because *Aliquando neutra Adjectiva*, &c.

Deus ut suprà, but here it cometh before the verb *interdixit*.

Interdixit is a verb Personal Active, compounded of *inter* and *dico*, conjugated like *legit*, *Interdico*, *is*, *xi*, because *Præteritum dat idem*, &c. *interdixit*, *interdictum*, because *Compositum ut simplex*, &c. It is of the Indicative mood, Preterperfect tense, Singular number, and third person, and agreeth with its Nominative.

minative case, *Deus*, because *Verbum Personale*, &c.

Nobis, *ut suprà*, but here it is the Dative case governed of *interdixit*, because *Dativum postulant*, &c.

Ea is a Pronoun Primitive of the second Declension, Sing. Nom *is*, *ea*, *id*. Gen, *ejus*, &c. It is of the Singular number, Ablative case, and Feminine Gender, and agreeth with its Substantive *arbore* because *Ad eundem modum*, &c.

Arbore ut suprà, but here it is the Ablative case singular governed of *interdixit*, which verb doth often govern a Dative case with an Ablative, though we have no expresse Rule for it in our Grammar.

Quæ is a Pronoun Relative of the second Declension. Sing. Nom. *Qui*, *quæ*, *quod*. Gen. *cujus*, &c. It is of the singular number, Feminine Gender, and third Person, and agreeth therein with its Antecedent *arbore*, because *Relativum cum Antecedente*, &c. It is of the Nominative case, and cometh before the verb *est*, because *Quoties nullus Nominativus*, &c.

Est is a verb Personal neuter Substantive, having a proper manner of declining, *Sum*, *es*, *fui*, &c. because, *Et á*
fuo

fuo sum fui. It is of the Indicative mood Present tense, singular number, and third person, and agreeth with its Nominative case *Quæ*, because *Verbum Personale*, &c.

In is a Præposition serving to the Ablative case.

Medio is a Noun Adjective of three terminations, like *Bono*; Sing. Nom. *Medius*, *media*, *medium*, &c.

At si tres variant voces, &c. It is of the Ablative case, Neuter Gender, and Singular number, and agreeth with its Substantive, *Pomario* because *Adjectivum cum Substantivo*. *Pomario ut suprà*, but here it is of the Ablative case, because *in* is a Preposition serving to the Ablative case.

Ne is an Adverb of forbidding, and governeth a Subjunctive mood. *Ne prohibendi*, &c.

Vesceremur, ut suprà in vesci; but here it is of the Subjunctive mood, preterimperfect tense, plural number, and first person, like *legeremur*, and agreeth with its nominative case *nos*, which is not expressed, because *Nominativus primæ vel secundæ personæ*, &c.

Fructu, ut suprà; but here it is of the Ablative case singular, governed of *vesceremur*, because *Fungor, fruor*, &c.

Ejus,

Ejus, ut *supra* in *eâ*; but here it is of the Genitive case singular, and Feminine Gender, governed of *fructu*, because *Quum duo Substantiva*, &c. Here note that *ejus* is a Relative, and agreeeth with its Antecedent *Arboris*, understood.

Nève consisteth of two words, whereof *ne* is an Adverb of forbidding, and *ve* is an inclinative conjunction.

Etiam is a Conjunction copulative.

Attingeremus is a verb Personal Active, like *legeremus*. It is compounded of *Ad* and *tango*, and maketh *at* for *ad* for better sound sake, and *tingo* for *tango*, because *Hæc habeo, lateo*, &c. It maketh the Preterperfect tense *attigi* and not *attetigi* because *Sed syllaba semper* &c. and the Supines *attactum, attactu*, because *Compositum ut simplex*, &c. It is of the Subjunctive mood, Preterimperfect tense, plural number, and first person, and agreeeth with its Nominative case *nos*, which is understood, because *Nominativus primæ vel secundæ personæ*, &c.

Nisi is a Conjunction exceptive, and serveth to a Subjunctive mood, *Ni, nisi, si, siquidem*, &c.

Vellemus is a verb Personal neuter irregular, *Volo, vis, volui*, because *lo fit, ui,*

ui, &c. *Supinis caret*, because, *Psallo, volo, nolo*, &c. It is of the Subjunctive mood, Preterimperfect tense, plural number, and first person, and agreeth with its Nominative case *nos*, which is understood, because *Nominativus primæ*, &c.

Mori is a verb Personal Deponent of the third Conjugation, like *legi*. *Morior, moreris vel morere, mortuus sum vel fui*, (*moriòrque mortuus*) *mori, moriens, mortuus, moriturus*. It is of the Infinitive mood, having neither number, nor person, nor nominative case, and is governed of *Vellemus*, because *Quibusdam tum verbis*, &c.

Thus let every particular boy in a form, practise a while by himself upon a several piece of Latine, and it will shew you plainly what he is able to do, and make that the most negligent and heedlesse amongst them, shall know how to make perfect use of his whole Grammar, though (perhaps) for all you could do to him, he never heeded it before.

What I have hitherto mentioned touching the well grounding of children, hath chiefly respect unto *Lilies Grammar*, which is yet constantly made use of in most Schools in *England*; and from which I think it not good for
any

any Master to decline, either in a private or publique course of Teaching, for these reasons following.

1. Because no man can be assured, that either his Scholars will stick to him, or that he shall continue with them, till he have perfectly trained them up by another Grammar.

2. Because, if children be made to change their Grammars, as often as they use to change their Masters (especially in a place where many Schooles are) they will be like those that runne from room to room in a Labyrinth, who know not whether they go backward or forward, nor which way to take towards the door; I mean, they may be long conversant in Grammar books, and never understand the Art it self.

3. Because I have known many, and those men of excellent abilities for Grammar-learning, who having endeavored to proceed by an easier way, then *Lilies* is, have been quite decried by the generality of them that hold to the *Common-Grammar*, and have had much adoe to bear up the credit of their School, though their Scholars have been found to make very good Proficiency, and more then others.

4. Be-

4. Because, when a Master hath grounded a Scholar never so well, if he (in hopes of an exhibition or Scholarship, or other preferment to be had) be removed from him to one of our greater Schooles, he shall be made *pro formâ*, to get *Lilies Grammar* by heart, and to neglect what he hath formerly learned, as unnecessary and uselesse.

5. Because children in their tender age are generally like leaking vessels, and no sooner do they receive any instructions of Grammar, but they forget them as quickly, till by frequent repetitions and examinations, they be reverted into them, and by assiduity of long practice brought to an habit, which cannot be bred in them under two or three yeares time; in which space they may be as well habituated and perfected by *Lilies Grammar* as any other, according to the Plat-form of teaching it, which I have already shewed, and by means of those helps which I have published for the better explication of some parts of it.

Yet I do not deny, but a far easier way may be taken to teach children; First the grounds and Rudiments, and afterwards the whole Systeme of Grammar,

mar, then that which is generally now in use according to *Lilie*, whom after I had observed many eminent School-masters (who have published Grammars of their own) to condemn of many Tautologies, defects, and errours; and withall, to endeavour to retain the substance of his Grammar, I essayed my self to see what might be done in that kinde, with an especiall eye upon the slender capacities of children, with whom I had to do. And after triall made, that such instruments would forward my work, I was bold to publish first *An easie entrance to the Latine tongue*, and then *The Latine Grammar fitted for the use of Schooles*, which, how I have for sundry yeares taught, together with *Lilies Grammar*, I shall now briefly declare.

1. As children are going over the *Accidents*, and that part of the *Grammar*, which concerneth the Genders of nouns, and the Preterperfect tense, and Supines of verbs, I make them one day to peruse that part of the Grounds of Grammar, which concerneth the eight parts of Speech severally handled, and another day to read that which concerneth their construction, and every Satur-

Saturday morning to run over their examination, which being but a Task of about half an hour, doth exceedingly help their understanding and memory in getting their every dayes parts, and keeping them in minde; especially if they be made sometimes to look upon their Synopsis's, and thereby to take notice how handsomely and orderly the Rules hang together.

2. Likewise, as children proceed in *Lilies Grammar* (which commonly is but very slowly, because it being all in Latine is hard to be understood, and being somewhat long in learning, boyes are apt to forget one end of it, before they can come to another) I cause them to make use of the *Latine Grammar*, which I fitted to the use of Schooles together with it. This I usually divide into twelve or sixteen parts, (letting the *Appendix* alone till they understand all the rest) in reading of which I cause them to spend half an hour for the most part every day, and by comparing what they read with that in *Lilies Grammar*, I make them to observe how what they learn in *Lily*, ought rightly to be placed, according to the true method of Grammar Art, which they see analysed in the Synopsis. They may first
read

read it over in English only, and then in Latine and English together, and afterwards only in Latine. And because *frequent examination is a main expedient to fasten what is taught*, I cause them every Saturday morning, to make use of *Examinatio Latinæ Grammaticæ*, (which is now lately printed) and let one boy ask the questions out of the Book, and the rest answer him orderly out of the Grammars in their hands. And this I finde, that *a natural and clear method of teaching Grammar, is the best means that can be devised to open the understanding for the receiving, or to strengthen the memory for the retaining of any instructions that can be given concerning it.* And I judge that method to be most natural and easie, which doth at once lay open the subject that it treateth of, and enlighten a mean capacity to apprehend it on a suddain; and which hath withall a power in it self, that whether the discourse upon the matter be more contracted or enlarged, it can bring all that can be said of it under a few certain and general Heads, by way of Common-place; which being surely kept in minde, all other documents depending on them, as particulars, will easily be remembred.

Thus

Thus have I freely imparted my thoughts touching the most familiar way that I have hitherto known (either by my Masters, or my own practice, or any thing that I have observed by reading, or converse with experienced School-masters) of teaching the Common Grammar, and making use of these ordinary School-books in every form, which are taught in most Schooles in England. And because *it belongs chiefly to the Usher in most of our Grammar-Schools, to teach children to understand and make use of their Grammar, and by degrees to furnish them with proper words or good phrase, that they may be able of themselves to write or speak true Latine, or translate either way pretty elegantly, before they come under the Master; I call this part of my discovery The Ushers duty, wherein he may plainly see how he ought to respect the end, the means, and the manner how to use every help or mean for the better dispatch of that which he is continually imployed about; viz. the well grounding of Children in Grammar learning: which may be done in three yeares, with the ordinary sort of boyes, even those of the meanest capacity, if Discretion in every particular be used, which is beyond any directions that*
can

can be given. So that under the Usher I admit of three forms ; The first of Enterers, The second of Practitioners, The third of Proficients in the knowledge of Grammar.

Having done therefore with grounding children, (whose inanimadvertency is the Teachers daily trouble (and not to mention their other infirmities). requirereth, that they be held long in one and the same work, and be made ever and anone to repeat again what they formerly learned) I shall next adde somewhat concerning teaching men at spare hours in private, with whom (by reason of their stronger capacities, and more use of reason) a far speedier course may be taken, and greater Proficiency may be made in half a year, then can be expected from children in three years space. And what I shall here deliver is confirmed by that experiment which I have made with many young Gentlemen, for these eleven or twelve years together last past, in *London* ; who being very sensible of their own want of the Latine tongue, and desirous (if possibly) to attain it, have thought no cost nor pains too little to be employed for gaining of it, and yet in few moneths, they have
either

either been so grounded, as to be able to help themselves in a plain Authour, in case they knew nothing before; or so perfected, as to grapple with the most difficult and exactest Authours, in case they had formerly but a smattering of the Language; and this they have obtained at leisure time, and at far lesse expense, then they now prize the jewel at, which they have. In teaching of a man then, I require none of those helps, which I have provided for childrens *uses*, (though perhaps he may find benefit to himself by perusing them in private) only I desire him at the first to get *an easie entrance to the Latine tongue*, and by it I shew him as briefly, orderly and plainly as I can,

1. How he ought to distinguish words, so as to know what part of Speech any word is.

2. To tell what belongeth to every several Part of Speech.

3. To get the Examples of the Declensions & Conjugations very exactly, so as to know what any Noun or Verb signifieth, according to its Termination: and to store him with words, I advise him to peruse a Chapter in the Vocabulary (at least) once every day, and to observe the
Latine

Latine names of such things as are common in use, and better known to him.

4. Then I acquaint him with the most general Rules of Concordance and Construction, and help him to understand them by *sundry short examples appliable thereunto.*

5. Last of all, I cause him to take some of the *Collectanea*, and help him to construe, parse, imitate, and alter them, untill he be able to adventure upon some easy Authour.

After he be thus made well acquainted with *the Grounds of Grammar*, I bid him to procure the *Latine Grammar fitted* for his use, as well as *for Schooles*; and together with it a *Latine Testament*, or Bible, and then I cause him to read over his Grammar (by as much at once as he can well peruse in halfe an houre) and be sure that he thorowly understand it; and after every one of the foure Parts of Grammar, I give him a *Praxis* of it; by exercising whereof, he may easily know how to use his Rules, and where to find them.

When by this meanes he can tell what to do with his *Grammar*, I turn him to *the Latine Testament*, (beginning with the first Chapter of Saint *Johns* Gospel, because it is most easy) and there I make him (by giving him some few directions, which he hath,

hath, together with his *Grounds of Grammar*) to learn to construe of himselfe six, eight, or ten verses, with the help of his *English Bible*; and to parse them exactly according to his *Grammar*, and by going over three or four Chapters, he will be able to proceed understandingly in his *Latine Bible* without help.

Which when he can do, I advise him to get *Corderius English and Latine*, where he is chiefly to take notice of the phrases, how they differ, in both languages, and to imitate here and there a Colloquie, to try what good Latine he can write or speak of himself. And now I commend to his own private reading, *Dialogi Gallico-Anglo-Latini*, by Dugres, *Dictionarium octo linguarum*, or *the Schoolmaster*, Printed formerly by *Michael Sparks*, and *Janua Linguarum*, or rather *Janua Latinæ linguæ*, and the like; by perusal of which, together with *Corde-rius*, he may be furnished with copy of words and phrases, for common discourse in Latine. Afterwards I help him in reading *Æsop's Fables*, to construe and parse, and imitate a Period, or more in any of them, thereby to acquaint himself with the artificial manner of placing words. And when I see he dare adventure upon the Latine alone, I make him
read

read *Terence* over and over, and to observe all the difficulties of Grammar that he meets in him, and after he is once Master of his stile, he will be pretty well able for any Latine Book, of which I allow him to take his choice :

Whether he will read *Tully*, *Pliny*, *Seneca*, or *Lipsius* for Epistles. *Justin*, *Salust*, *Lucius Florus*, or *Cæsar* for History. *Virgil*, *Ovid*, *Lucan*, or *Horace* for Poetry.

And when I see he can read these understandingly, I judge him able to peruse any Latine Authour of himself, by the help of *Coopers Dictionary*, and good Commentators, or Scholiasts.

These Authors which I have mentioned, are most of them in English ; as also *Livie*, *Plinies natural History*, *Tacitus*, and other excellent Books, which he may peruse together with the Latine, and by comparing both Languages together, he may become very expert in both. Yet I would advise him to translate some little Books of himself ; First out of Latine into English, and then out of English into Latine, which will at once furnish him with all points of Grammar, and the right use and ordering of words, and in a short time bring him to the like eloquence.

Mr. *Ascham* commendeth *Tully de senectute*

ctute, and his Epistles, *Ad Quintum Fratrem*, & *ad Lentulum*, for this purpose.

If he would exercise himself in Oratory or Poetry, I suppose his best way is to imitate the most excellent pieces of either, that he finde ; in the best and purest Authors, (especially *Tully* and *Virgil*) till he can do well of himself. *Horace* and *Buchanan's Psalms* will sufficiently store him with variety of Verses.

And now if one should ask me before I conclude this Book, and begin with the next, whether it be not possible for men or children to learn Latine, as well as English, without Grammar-Rules :

I answer. First, that it is hardly possible, because the Latine tongue is not so familiarly spoken, as English ; which is gotten only by hearing and imitation.

2. That it is not the better way, partly because they that are well acquainted with Grammar, know when they or others speak well, and when they speak ill ; whereas they that are ignorant of the Rules, take any Latine for good, be it never so barbarous, or full of Solæcismes, and partly, because they that are skilful in Grammar, are able to doe something in reading Authors, or translating, or writing Epistles,

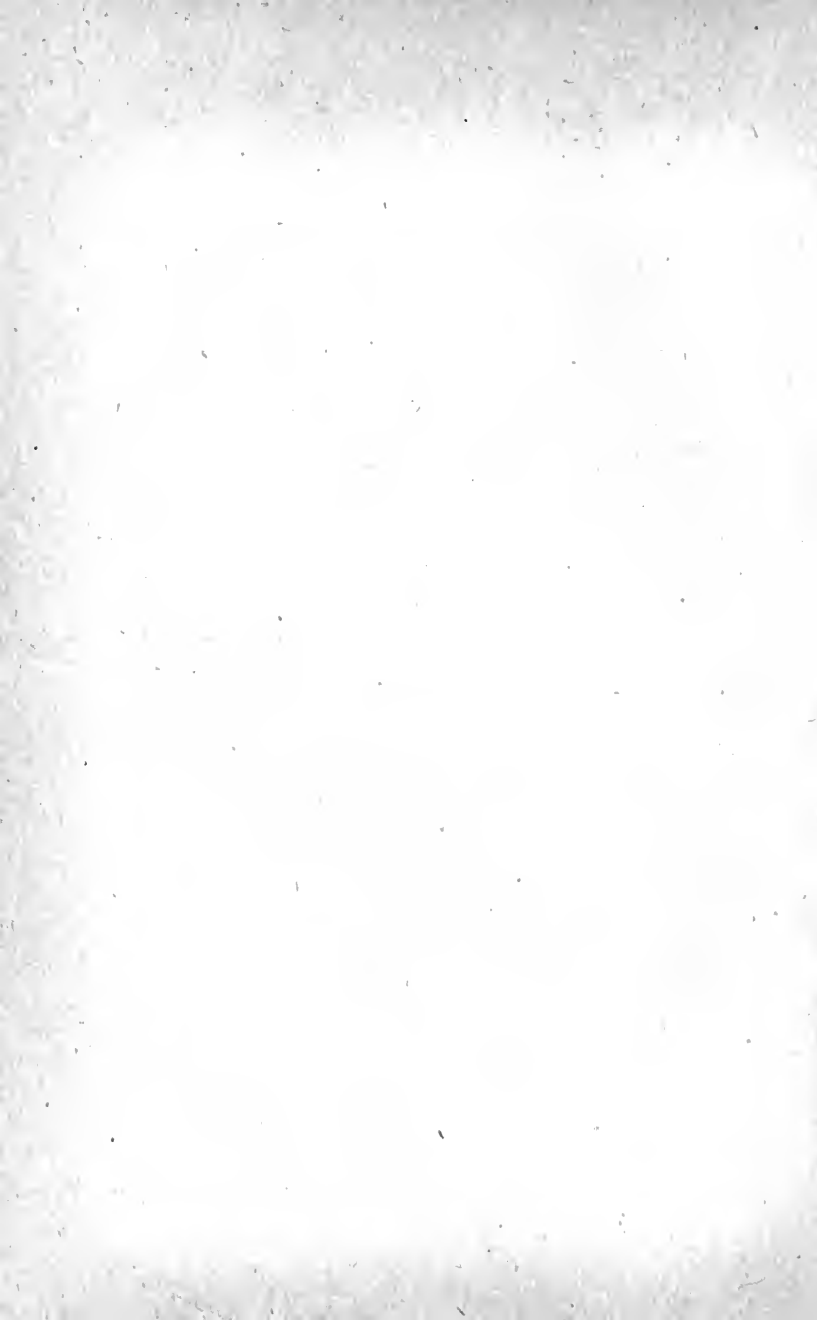
or

or the like, by themselves ; whereas they that learne Latine without any Rule, are able to do nothing surely if their Teacher be away. Besides, if the Latine be once well gotten by Rule, it is not so apt to be forgotten ; as if it be learned only by rote, because the learner is at any time able to recover what he hath lost by the help of his own intellect, having the habit of Grammar in his mind. Yet (I conceive) it is the readiest way to the gaining of this Language ; to joyn assiduity of speaking and reading, and writing, and especially double translating to the Rules ; for as the one affordeth us words and phrase, and the other directs us how to order them for a right speech ; so the exercise of both will at last beget such an Habit in us, that we may increase our ability to speak and understand pure Latine, though (perhaps) the Rules of Grammar, be forgotten by us.

Having here done with the *Ushers Duty*, I shall (God willing) go on to discover the *Masters Method* in every particular, according to what I have either practised my self, or observed from others of my profession. And I hope this my slender discovery will excite some of greater practise and experience, to commit also to publick

publick their own observations ; by whom if I may be convinced, that I have any where gone in an erroneous way, I shall willingly retract my course, and endeavour to sterr by any mans Chart, that I finde more easie and sure, to direct me. In the mean time, I commit my little vessel to the waters all alone, and desire God, that whatever Dangers attend it, he would so protect and prosper it, that it may safely arrive to the Port which I chiefly aim at ; *viz.* the honour and service of his divine Majesty, and the benefitting of both Church and Common wealth, in the good education of children.

THE



THE
M A S T E R S
M E T H O D,
OR THE
Exercising of Scholars

In *GRAMMARS, Authours,*
and *Exercises; GREEK,*
L A T I N E, and
H E B R E W.

By *C. H.*

L O N D O N,
Printed by *J. T.* for *Andrew Crook,*
at the *Green Dragon* in *Pauls*
Church-yard, 1659.

C H A P. I.

How to make the Scholars of the fourth Form very perfect in the Art of Grammar, and Elements of Rhetorick; & how to enter them upon Greek in an easy way. How to practise them (as they read Terence, and Ovid de Tristibus, and his Metamorphosis, and Janua Latinæ linguæ, and Sturmius, and Textor's Epistles) in getting Copy of words, and learning their Derivations and Differences, and in varying phrases. How to shew them the right way of double translating, and writing a most pure Latine style. How to acquaint them with all sorts of English and Latine verses, and to enable them to write familiar and elegant Epistles either in English or Latine, upon all occasions.

T*He Usher having thoroughly performed his Duty, so as to lay a sure foundation by teaching Grammar, and lower Authours, and using other helps formentioned, to acquaint his Scholars with the words, and order of the Latine tongue, as well for speaking, as writing it :*

it: The Master may more cheerfully proceed to build further, and in so doing, he should be as carefull to keep what is well gotten, as diligent to adde thereunto. I would advise therefore, that the Scholars of this fourth form may,

1. Every morning read six or ten verses (as formerly) out of the *Latine Testament* into English, that thus they may be become well acquainted with the matter, and words of that most holy Book; and after they are acquainted with the *Greek Testament*, they may proceed with it in like manner.

2. Every Thursday morning repeat a part out of the *Latine Grammar*, according as it is last divided, that by that meanes they may constantly say it over once every quarter. And because their wits are now ripe for understanding Grammar notions, where ever they meet with them, I would have them every one to provide a *Paper-book of two quires* in Quarto, in the beginning whereof, they should write the Heads of Grammar by way of common place, as they see it in my *Latine Grammar*, and having noted the pages, they should again write over the same Heads, (leaving a larger or lesse distance betwixt them, as they conceive they may finde more or lesse matter

matter to fill them withall) in the leaves of their Book, and insert all niceties of Grammar that they finde, either in their daily lessons, or in perusing other Books at spare houres, especially such as either methodically, or critically treat of Grammar; amongst which I commend *Mr. Brinsley's posing of the Accidents*. *The Animadversions upon Lilies Grammar*, *Stockwoods disputations*, *Mr. Pooles English Accidents*, *Hermes Anglo-Latinus*, *Phalerii Supplementa ad Grammaticam*, *Mr. Birds*, *Mr. Shirleyes*, *Mr. Burleyes*, *Mr. Hawkins*, *Mr. Gregories*, *Mr. Haynes*, *Mr. Danes*, *Mr. Farnabies*, and other late printed new Grammars, (which they may read in private one after another) will afford them several observations. As for *Authores Grammaticæ Antiqui*, which are commonly printed together; *Dispausterius*, *Linacer*, *Melancthon*, *Valerius*, *Alvarez*, *Rhemus*, *Sulpitius*, *Vossius*, and the like, either ancient or modern, they may take the opportunity to read them, after they come to higher Forms, and pick out of them such pretty notes, as they have not formerly met withall, and write them in their *Common place-booke*. And because it may seem a needlesse labour for every Scholar to be thus employed, and it is (almost) impossible for one alone to procure so many Grammars,

Grammars, it were to be wished, that in every Schoole of note, there might be a Library, wherein all the best Grammars that can be gotten, might be kept, and lent to those boyes, that are more industriously addicted to Grammar Art, and which intend to be Scholars, that they may read them over, and refer what they like in them to its proper Head. And to encourage them in so doing, the Master may do well at the first to direct them, and afterwards at leisure times to cast an eye upon their Books, and see what they have collected of themselves. But be sure that they keep their Paper-book fair, and that they write constantly in it, with a legible and even hand.

3. Thus they may have liberty to learn Rhetorick on Mondayes, Tuesdayes, and Wednesdayes, for morning Parts. And to enter them in that Art of fine speaking, they may make use of *Elementa Rhetorices*, lately printed by *Mr. Dugard*, and out of it learn the Tropes and Figures, according to the definitions given by *Talæus*, and afterwards more illustrated by *Mr. Butler*. Out of either of which books, they may be helped with store of examples, to explain the Definitions, so as they may know any Trope or Figure that they meet with in their own Authours. When they have thoroughly learnt

learnt that little book, they may make a Synopsis of it, whereby to see its order, and how every thing hangs together, and then write the Common place heads in a Paper-book (as I have mentioned before touching Grammar) unto which they may referre; whatever they like in the late *English Rhetorick*, *Mr. Farnabies Index Rhetoricus*, *Susenbrotus*, *Mr. Hornes Compendium Rhetorices*, or the like, till they be better able to peruse other Authours, that more fully treat of the Art; as, *Vossius's Partitiones Oratoriæ*, *Orator extemporaneus*, *Tesmarii exercitationes Rhetoricæ*, *Nic. Caussin.* *Paiot de elequentiâ*, and many others; with which a School-Library should be very well furnished for the Scholars to make use on, accordingly as they increase in ability of learning.

These *Elementa Rhetorices* in their first going over, should be explained by the Master, and construed by the Scholars, and every example compared with its Definition. And the Scholars should now be diligent of themselves to observe every Trop and Figure, that occurre in their present Authours, and when they say, to render it with its full definition, and if any be more eminent and worthy observation then others, to write it down in their Common-

mon-place-book, and by this means they will come to the perfect understanding of them in a quarter of a yeares time, and with more ease commit it all to memory by constant parts, saying a whole Chapter together at once; which afterwards they may keep by constant Repetitions, as they do their Grammar.

4. When they have passed their Rhetorick, you may let them bestow those hours, which they spent about it, in getting the Greek Grammar for morning parts. And because in learning this Language, as well as the Latine, *we are to proceed by one Rule, which is most common and certain*; I preferre *Camdens Greek Grammar* before any that I have yet seen, (though perhaps it be not so facill, or so compleat as some latelier printed, especially those that are set out by my worthy friends, *Mr. Busbie* of Westminster, and *Mr. Dugard* of Merchant Taylors Schoole) in the first going over of which, I would have them to repeat onely the Greek letters, and their divisions, the Accents, and eight Parts of Speech, the Articles, Declensions, and Conjugations, the Adverbs, Conjunctions, and Prepositions by several parts, as they are best able to get them, and to write down so much as they say at once in a fair Paper-book,

book, very exactly observing and marking every Accent, and note of distinction. And this will quickly enable them to write or read Greek very truly, especially if they minde the abbreviated characters, which are now lately printed at the end of most of these Grammars. This work will take up *about a quarter of a years time.*

In the next half year, they may get over the whole Grammar in that order, as it is printed. And in the *interim* thereof, they may make use of their *Greek Testament* every morning after prayers, in like manner as they formerly used their Latine one. They may begin with the Gospel of *S. John*, which at the first you may help them to construe and parse *verbatim*, but after a while when they have gathered strength to do somewhat of themselves, you may let them make use of *Pasors Lexicon*, which they will better do, by help of the *Themes*, which I caused to be printed *in the Margent of the Greek Testament*, which will lead them to *Pasor*, to see the Analysis of any word in the Testament. *Mr. Dugard* hath lately compleated his *Lexicon Græci Testamenti Alphabeticum, unâ cum explicatione Grammaticâ vocum singulorum, in usum Tironum; nec non concordantia singulis vocibus apposita, in usum Theologiæ*
candita-

canditatorum ; which were it once committed to the presse, as it now lyeth ready in his hand, would be a most excellent help to young Scholars, to proceed in the Greek Testament of themselves, in an understanding and Grammatical way. And I hope it will not be long ere he publish it for common use. When they have gone over the Declensions and Conjugations, and are able to write Greek in a very fair and legible character, let them write out the Paradigmes of every Declension and Conjugation, and divide the moveable part of the words, from the Terminations, as you may see it done in Mr. Dugards *Rudimenta Grammaticæ Græcæ*. After they are thus acquainted with every particular example, they may write out all the Declensions one by another, and the three voyces of the Verbs throughout all moods and tenses in all Conjugations, that so they may more readily compare them one by another, and see what Tenses are alike, or which are wanting in every voyce. If these things were drawn into Tables, to be hanged up in the Schoole, they would help the weaker boyes.

And to supply them with store of Nouns & Verbs, you may let them repeat as many nouns as they can wel get at once, out of Mr. *Gregories*

Gregories Nomenclatura ; and afterwards as many Sentences as they can wel say at once, out of *Seidelius*, or the latter end of *Clavis Græcæ linguæ*, by the repeating, construing and parsing, whereof they will learn all the Primitive words of the Greek Tongue, and be able to decline them. And thus they will be very well fitted to fall upon any approved Greek Authour, when they come into the next Form. But if you would have them learne to *speak Greeke*, let them *make use of Posselius's Dialogues*, or *Mr. Shirleyes Introductorium*, in English, Latine, and Greek. I commonly appointed Tuesdayes and Thursdayes afternoones for this employment, before or after my Scholars had performed their other Tasks.

5. *Terence*, of all the School-Authours that we read, doth deservedly challenge the first place, not onely because *Tully* himself hath seemed to derive his eloquence from him, and many noble Romans are reported to have assisted him in making his Comedies ; but also because that Book is the very quintessence of familiar Latine, and very apt to expresse the most of our Anglicismes withall. The matter of it is full of morality, and the several Actors therein, most lively seem to personate the behavi-

behaviour and properties of sundry of the like sort of people, even in this age of ours. I would have the Scholars, therefore, of this form to read him so thorowly, as to make him wholly their own. To help them in so doing, I have rendered a good part of it into English, answerable to the Latine line by line, in the adverse page, and I intend (God willing) ere long to compleat the whole, according to what I have formerly undertaken, and promised.

This Authour I would have the Scholars to read constantly every Monday, Tuesday, Wednesday, and Thursday, for fore-noon Lessons, taking about half a page at once, till they begin to relish him, and then they will easily take more, and delight to be exercised in him in this manner.

1. Let them write out every Lesson very fair and exactly, as they see it printed before them both in English and Latine. And this will be a means to perfect them in Orthography, and to imprint what they learn in that Authour in their mindes. They should have a Quarto Paper-book for this purpose, wherein nothing else should be written.

2. Let them translate about four or six lines Grammatically in a loose paper, that
by

by this means they may better take notice of the way of construing.

3. Let them construe the whole Lesson both Grammatically, and according to the phrase, and this will acquaint them with the proprieties of both Tongues.

4. Let them parse it according to the Grammatical order, examining every word to the utmost of what Grammar teacheth concerning it, and this will make them thorowly to understand *Lilie*, and sometimes to consult other Grammars, where he comes short in a Rule.

5. Let them cull out the most significant words, and phrases, and write them in a Pocket-book, with figures referring where to finde them in their Author; and let them ever and anon be conning these by heart, because these (of all others) will stand them in most stead for speaking Latine, or writing Colloquies and Epistles.

In reading of this book, it is not amisse for the Master to minde his Scholars of the true *decorum* of both things and words, and how fitting they are for such persons to do or speak, as are there represented, and
upon

upon such occasions as they did, and spake them. As in *Andria*, they may observe not onely in generall, how apt young men are to be enticed, old men to chide, servants to deceive, &c. but more particularly they may see how some men are more apt to be carried away by passion then others are, and how different their natures are sometimes, though their age and breeding may be the same. Thus they shall finde *Simo* and *Chremes*, two old Citizens, the one pettish and apt to overshoot himself in many things, the other more calme and circumspect, and therefore better able to pacify and advise others. Likewise, they shall meet with two young Gentlemen, *Pamphilus* and *Charinus*, the one whereof, being very towardly and hopefull, was drawn away by ill company, and thereby brought into much trouble of mind, betwixt a fear to offend his Father, and a care to make amends for his fault committed; but the other being rash and childishly disposed, is set upon what he desireth with such eagernes, that he will have it, though it be impossible for him to obtain it, and he be utterly ignorant of using any meanes to come by it. But
above

above all, they will laugh at the knave *Davus*, to read how he presuming upon his own cunning wit, displeaseth *Simo*, & ensnareth *Pamphilus*, and at last brings himself within the compasse of the lash. And, in this and other comedies, they may observe many remarkable sayings and actions, which will hint much to abundant matter of invention for future exercises. As when they hear *Davus* cry *Hem astutias! Fie upon craft!* they may take an occasion to enlarge upon the matter, as to say; *One may quickly, perceive by Davus in Terence, what a mischievous wit will come to, that doth alwayes busie it self to circumvent and entrap others; for this fellow, after he had cozened his old Master, and unhappily taught his Masters son to tell his father a lie, and intangle himself in a double marriage, and saw his knavery could not help him to escape his own danger, was ready at last to hang himself; and though he came off pretty well with his young Master, by condemning himself, and asking forgiveness, and promising to amend the matter he had utterly spoyled; yet in the height of his jollity, the old man catcheth him at unawares, and without hearing him to speak a word for himself, calleth for Dromo, and makes him hoise him up, and carry him away*
to

to the house of correction, and there to tie him neck and heels together, and whip him smartly for the roguery he had done. Such Dictates as these, the Master may give his Scholars sometimes to turn into pure Latine, till they be able to make the like of themselves. And this is indeed to make a true use of this excellent Author, according to what *Erasmus directs* in his golden little book, *de Ratione instituendi Discipulos*, which is worth ones perusal, that is exercised in teaching youth.

When you meet with an Act or Scene that is full of affection, and action, you may cause some of your Scholars, after they have learned it to act it, first in private amongst themselves, and afterwards in the open Schoole before their fellowes; and herein you must have a main care of their pronounciation, and acting every gesture to the very life. This acting of a piece of a Comedy, or a Colloquy sometimes, will be an excellent means to prepare them to pronounce Orations with a Grace, and I have found it an especiall remedy to expell that subrustick bashfulnesse, and unresistable timorousnesse, which some children are naturally possessed withall,
and

and which is apt in riper yeares to drown many good parts in men of singular endowments.

6. Their after-noon parts, on Mondays and Wednesdays, may be in *Janua Latinæ linguæ*; which book should be often read over, because it will at once furnish them with the knowledge of words and things, into the reasons of which, they will now be more industriously inquisitive, then formerly; because their present years do teach them to be more discursive in their understanding, as growing more towards men. And therefore in this book they should not onely first minde the signification, and Grammatical construction of words, but Secondly, endeavour to gain a Copy of good and proper words for expression of one and the same thing, as that they may not only tell you that *domus* but also *ædes* is Latine for a house, & that *decor*, and *pulchritudo* are Latine for *beauty* as well as *forma*; and in finding such Synonyma's as these, they may be helped as well by Dictionaries, as by frequent reading. Thirdly, They may with every part bring a piece of the Index translated into *English*. Fourthly, Because they must now begin to use their judgement

ment in the right choyce of words, (when they finde many heaped together) it were not amisse to let them enquire the Original out of *Rider's Latine Dictionary*, or *Beckman de Originibus Latinæ linguæ*; and to consider the *differences* that are betwixt words of the same signification; which they may learn out of *Ausonius Popma*, *Laurentius Valla*, *Cornelius Fronto*, *Varro de linguâ Latinâ*, and the like books fit to be kept in the Schoole Library.

7. On Tuesdaies and Thursdaies in the after-noons, I would have this Form employed in some of *Tullies Epistles*, (either those collected formerly by *Sturmius*, or those of late made use of in *Westminster Schoole*) but *Sturmius's* I rather prefer as more easie to begin withall, the others may be used afterwards, together with *Textors Epistles*. And

1. I would have them be exercised in double translating these Epistles, so as to render many of them into good English, and after a while to turn the same again into Latine, and to try how near they can come to their Authour in the right choice, and orderly placing of words in every distinct Period. And because the Authours style and expression

sion will in many particulars seem hard to those that have not formerly read some of his Epistles, I have thought good at first to give my Scholars a taste of an Epistolary style, by translating *a Century of select Epistles*, out of *Tully* and other choice Authours, making the English answer to the Latine, Period, by Period. And these I cause them to write over, and in so doing, to take notice of the placing of every word, and its manner of signification. By this means they both better themselves in Orthography, and easily become so acquainted with *Tullies* expressions, that they can adventure to construe any of his Epistles of themselves, and turn them into English, as they see I have done the like before them.

2. Then do I cause them (as I said) to make double translations of themselves; one while writing down both the English and Latine together, as they construe it, (which some call *Metaphrasis*, an example or two whereof you may see in Merchant Taylors School Probation) and another while, and most frequently, writing the English out of the Latine by it self, which within ten dayes after, they try how to turn into the like good Latine again. And
this

this is the way that *Mr. Brinsley* so much commendeth, and *Mr. Aseham* was moved to think to be onely, or chiefly the fittest, for the speedy and perfect attaining of any Tongue.

3. After they are grown pretty quick in translating both wayes, you may write them down a little English Epistle of like matter & words to that in their book, directed to some of their own acquaintance, which they may turn into Latine, Period after Period, by themselves. To begin therefore with the first Epistle in *Sturmius*, which may be writ down translated thus.

*M. T. C. Terentiæ, Salutem
plurimam dicit.*

Mark Tully Cicero, sendeth hearty commendations to (his wife)
Terentia.

S*I vales, bene est, ego valeo.*
If you be in good health, it is well :
I am in good health.

Nos quotidie tabellarios vestros expectamus, qui si venerint, fortasse erimus certiores, quid nobis faciendum sit, faciemusque te statim certiores.

We every day expect your Letter-posts :
who,

who if they come, we shall be perhaps more certain, what we are to do, and we will certifie you forthwith.

Valetudinem tuam cura diligenter, vale.

Look diligently to your health, farewell.

Calendis Septembris.

The first day of *September*.

And you may shew them how to imitate it, (observing our English manner of writing Letters) thus ;

To his very loving Friend Mr. *Stephen*
Primate at the *Seven Stars* neer *New-*
gate, L O N D O N,
these.

Amantissimo suo amico Domino Stephano
Primato ad insigne Septentrionum
juxta novam Portam Londi-
nensem, hasce dabis.

Most sweet Stephen,

IF you be all in good health at *London,* it is very well ; we are all very well at *Barnet* : The Lord God be praised.

Stephane mellitissime,

Si vos omnes Londini valetis, optime est :
nos

nos quidem omnes Barnetæ valemus : Laudetur Dominus Deus.

I have every day expected a Letter from you, for this whole week together, which if it come, is like to be very welcome to me, I pray you therefore write to me, and let me know what you do, and I will write back again to you forthwith.

Ego quotidie literas tuas, per hanc totam hebdomadem expectavi ; quæ si venerint gratissimæ mihi futuræ sunt ; oro igitur ut ad me scribas, & certiore me facias, quid agis, & ego statim ad te rescribam.

Give your minde diligently to learning : Farewell heartily.

*Studio literarum diligenter incumbe.
Vale feliciter.*

Barnetæ.

Octob. 4.

1659.

Your most loving friend
Robert Burrows.

*Amantissimus tuus amicus
Robertus Burrowes.*

They

They may imitate the same Epistle again in framing an answer to the particulars of the foregoing letter after this manner; observing the form of composition, rather than the words.

To his very much respected friend
Mr. *Robert Burrows* neere the
Mitre at Barnet, these
deliver.

Observantissimo suo amico Roberto Burrows
haud ita procul à Mitrà Barnetæ,
hasce dabis.

Deare Robert,

I Am very glad, I am certified by your Letter, that you and all our friends are in good health. Lo, I have now at last sent you my letter, which I am sorry, that I have made you so long to look for, before it came to your hand. And forasmuch as you desire to know what I do, I thought good to certify you, that I am wholly busied at my book, insomuch as I could willingly finde in my heart to die at my studies:

so

so true is that which we sometimes learned in our Accidents, *To know much is the most pleasant and sweetest life of all.* You need not therefore persuade me further to give my mind to learning, which (truly to speak plainly) I had much rather have than all, even the most precious jewels in the world. Farewell, and write as often as you can to

Your very loving friend
Stephen Primate.

Charissime Roberte,

Q*Uod ex tuis literis certior fiam, te, & omnes nostros bene valere, magnopere gaudeo. Ecce, nostras jam tandem ad te misi. Quas, quoniam in causâ fui, ut diutius expectes, priusquam ad vos venerint, vehementer doleo. Cùm autem quid ego agam, scire cupias; certiolem te facere velim, me totum in libris esse occupatum; usque adeò, ut vel emori studiis mihi dulce erit: Ita verum est, quod è Rudimentis Grammatices olim ebibimus; Multum scire est vita jucundissima. Non igitur opus est, ut ulterius mihi suadeas,*

suadeas, studio literarum & doctrinæ incumbere, quæ quidem (ut planè loquar) omnibus gemmis, vel pretiosissimis cupidissime malim. Vale, & literas quàm sepiissime mitte ad

Amantissimum tui

Robertum Burrows.

THUS you may help them to take so much as is needfull and fit for their purpose out of any Epistle, and to alter and apply it fitly to their several occasions of writing to their friends; and where *Tully's* expressions will not serve them, let them borrow words and phrases out of the books that they have learn't, (but especially out of *Terence*) and take care to place them so, that they may continually seem to imitate *Tullie's* form in writing Epistles, though they be not altogether tyed to his very words. And this I give as a Caution both in speaking and writing *Latine*, that they never utter or write any words or phrases, which they are not sure they have read or heard used in the same sense, that they there intend them.

It

It were necessary for them, as they proceed in reading Epistles, to pick out all such familiar expressions, as are incident to be used in writing letters, and to note them in a paper book, kept for the purpose, digested into certain places, that they may help themselves with them as they have occasion: you may see a President hereof in *Fabritius's Elegantiae Pueriles*. And because the same phrase, is not often to be repeated in the same words, they should now strive to get more liberty of expressing their mindes by learning to vary one and the same phrase both in English and Latine, sometimes *ex tempore*, before the Master, and sometimes amongst themselves by writing them down, & then appealing to the Master to judge, who hath done the best. To enter them upon this work, you may first begin with Mr. *Clarks Dux oratorius*, and then make use of that excellent book of *Erasmus de copiâ verborum*, which was purposely by him intended, and contrived for the benefit of *Pauls Schoole*, and I am sorry to see it so little made use of in most of our Grammar Schooles in *England*.

To encourage them to begin to write of themselves, and to help their invention

tion somewhat for inditing Epistles, you may take this course at once with a whole form together, which I have experienced to be very easie, and generally pleasing to young Scholars.

1. Ask one of your boyes, to whom, and for what, he is minded to write a letter; and, according as he shall return you an answer, give him some general instructions how to do it.

2. Then bid him and all his fellows let you see which of them can best indite an English letter upon that occasion, and in how short a time.

3. Let them every one bring his own letter fairly written, that you may shew them how to amend the imperfections you finde in it.

4. Take his, that hath done the best, and let every one give you an expression of his own gathering, for every word and phrase that is in it, and let it be different (if it may be) from that which another hath given already before him.

5. As they give in their expressions, do you, or an able Scholar for you, write them all down in a paper, making a note that directeth to the place to which they belong.

6. The

6. Then deliver them the paper, and let every one take such words or phrase, as is most agreeable to the composition of an Epistolary style (so that he take not the same that another useth) and bring the letter writ fair, and turned out of English into Latine. And thus you shall finde the same Epistle varied so many several wayes, that every boy will seem to have an Epistle of his own, and quite differing in words from all those of his fellowes, though the matter be one and the same.

To help the young beginners to avoid Barbarismes, and Anglicismes (to which they will be very subject, if not timely prevented) you may make use of *a little Dictionary English and Latine in Octavo*, which resolves the difficulties of Translating either way, and *Mr. Walkers useful Book of Particles*, which is lately printed; As also *Mr. Willis Anglicismes Latinized*, and *Mr. Clerks Phraseologia Puerilis*; not to mention *Turselinus*, or *Doctor Hawkins particulæ Latinæ orationis*, which may be afterwards made use of, when Scholars grow towards more perfection in the Latine Tongue, and can read them without your help. But for their further assistance in this most profitable

fitable and commendable kinde of exercise ; I commend unto you Mr. *Clerks Epistolographia*, and *Erasmus de conscribendis Epistolis* ; to which you may adde *Buchleri Thesaurus conscribendarum Epistolarum*, *Verepæus de conscribendis Epistolis*, and others, fitting to be reserved in the School Library, for your Scholars to peruse, and collect notes out of, at their leasure hours. He that will be excellent in any Art, must not onely content himself with the best Presidents, which in many particulars may (perhaps) exceed all others ; but also now and then take notice what others have attempted in that kinde, and sometimes he shall finde the meanest to afford him matter of good use. And therefore I would advise that the Scholars in the upper Forms may often imploy themselves in perusal of all *Tullies* Epistles, and sometimes in those of *Pliny*, *Seneca*, *Erasmus*, *Lipsius*, *Manutius*, *Ascham*, *Politianus*, and whatever they finde in the Schoole Library, (which should indeed be very well furnished with Epistolary books) that out of them they may learn to expresse their mindes to the full, upon any subject or occasion, to whomsoever they write, and to use a style befitting both the
matter

matter and persons, be they never so lofty and mean.

After this Form is once well entered to write Epistles of themselves, they may make two Epistles every week, (one in answer to the other) to be shewed fair on Saturdaies, so they do not exceed a quarter of a sheet on one side, because great heed should be taken in the composing of them.

And let this Rule be observed in performing these and all manner of exercises; that they never go about a new one, till they have finished that they began. It were better for Scholars sometimes to do one and the same exercise twice or thrice over again, that in it they may see and correct their own errors, and strive to out-doe themselves; then by slipping from one work to another, and leaving that in their hands incompleat, to get an ill habit of posting over businesse to little or no purpose. *Non quàm multùm sed quàm bene*, should be remembered in Scholars exercises.

8. Their afternoon Lessons on Mondayes and Wednesdayes, for the first halfe year (at least) may be in *Ovids* little book *de tristibus*, wherein they may proceed by six or eight verses at a Lesson; which

which they should first repeat *memoriter* as perfectly as they can possibly, because the very repetition of the verses, and much more the having of them by heart, will imprint a lively pattern of Hexameters and Pentameters in their minds, and furnish them with many good *Authorities*.

2. Let them construe *verbatim*, and if their Lesson be harder then ordinary, let them write it down construed.

3. Let them parse every word most accurately, according to the Grammatical order.

4. Let them tell you what Tropes and figures they finde in it, and give you their Definitions.

5. Let them scan every verse, and after they have told you what feet it hath in it, and of what syllables they consist, let them give the Rule of the quantity of each syllable, why it is long or short; the scanning and proving verses, being the main end of reading this Authour, should more then any thing be insisted upon, whilst they read it. And now it will be requisite to try what inclination your young Scholars have towards Poetry: you may therefore let them learn to compose English verses,
and

and to inure them so to do, you should
1. Let them procure some pretty delightful and honest English Poems, by perusal whereof they may become acquainted with the Harmony of English Poesie. *Mr. Hardwicks* late Translation of *Mantuan*, *Mr. Sandys* of *Ovid*, *Mr. Ogleby's* of *Virgil*, will abundantly supply them with Heroick Verses; which after they can truly and readily make, they may converse with others, that take liberty to sport it in Lyrick verses. Amongst all which, *Mr. Herberts* Poems are most worthy to be mentioned in the first place, and next to them (I conceive *Mr. Quarles* divine Poems, and his divine *Fansies*;) besides which, you may allow many others full of wit and elegancie; but be sure you admit of none which are stuff't with drollery or ribauldry, which are fitter to be burnt, then to be sent abroad to corrupt good manners in youth.

2. After they are thus become acquainted with variety of meeter, you may cause them to turn a Fable of *Æsop* into what kinde of verse you please to appoint them; and sometimes you may let them translate some select Epigrams out of *Owen*, or those collected
by

by Mr. *Farnaby* or some *Emblemes* out of *Alciat*, or the like Flourishes of wit, which you think will more delight them and help their fansies. And when you see that they begin to exercise their own wits for enlargement, and invention, you may leave them to themselves, to make verses upon any occasion or subject; yet to furnish them with Rhymes, Epithites, & varietie of elegant expressions, you may let them make use of the pleasant *English Parnassus*, composed by the true lover of the Muses, Mr. *Josuah Poole*, my *quandam* School-fellow at *Wakefeld*, who like another *Daphnis*, may truly be said (what I now sigh to write) to *have* been at the *Blew house* in *Hadley* Parish, now daily in my sight,

Formosi pecoris custos, formosior ipse.

When you have taught them truly to scan and prove any kinde of Latine verse, and made them to taste the sweetness of poetizing in English; you may prepare them further for making Latine verses out of their present Authours thus;

1. Take a Distick or two, which they know not where to finde, and transpose the
the

the words, as different as may be from a verse, and when you have made one to construe them, dismisse them all to their seates, to try who can return them first into true verses, without one anothers suggesting. When they have all dispatched, cause him whom you conceive to be the weakest, to compare what he hath done with his Authour, and to prove his verses by the Rules of *Prosodia*.

2. You may sometimes set them to varie one and the same verse, by transposing the same words, as many several wayes as they can. Thus this verse may be turned 104. waies.

Est mea spes Christus solus qui de cruce pendet.

And sometimes you may cause them to keep the same sense, and alter the words. Thus this Distick is found in *Mr. Stockwoods Progymnasma Scholasticum* to be varied 450. waies.

*Linque cupido jecur, cordi quoque parcito, si vis
Figere, fige alio, tela cruenta loco.*

To direct and encourage your young Scholars in turning verses, you may make use of the book last mentioned,
and

and for further instructions concerning making verses, I refer you to *Mr. Clerks Dux Poeticus*.

9. To enable your Scholars yet more to write good Latine in prose, and to prepare them further for verses by reading Poetical books, which abound with rich expressions of fansie, I would have them spend the next halfe year in *Ovids Metamorphosis*; out of which Authour you may make choice of the most pleasing and profitable Arguments, which it is best for you your self to construe and explain unto them, that they may dispatch the more at a Lesson, and with more ease. When they come to say,

1. Let them repeat four or six verses, (which you judge most worthy to be committed to memory) by heart.

2. Let them construe the whole lesson *verbatim*, minding the proprietic of the words, and the elegancie of every phrase.

3. Let them parse every word Grammatically, as they have used to do in other Authors.

4. Let them give you the Tropes and Figures, the Derivations and Differences of some words, and relate such Histories as the proper names will hint at,
which

which they may peruse before hand in their Dictionarie. And let them not forget to scan and prove every verse, and to note more difficult quantities of some syllables.

5. Let them strive (who can best) to turn the Fable into English prose, and to adorn and amplifie it with fit Epithetes, choice Phrases, acute Sentences, wittie Apophthegmes, livelie similitudes, pat examples, and Proverbial Speeches; all agreeing to the matter of moralitie therein couched; all which they should divide into several Periods, and return into proper Latine, rightlie placed according to the Rules of Rhetorical composition.

6. Let them exercise their wits a little in trying who can turn the same into most varietie of English verses.

Mr. *Sandy's* Translation of this book, in Folio, and Mr. *Rosse's English Mythologist*, will be very delightfull helps to your Scholars for the better understanding thereof; and if to these you adde Sir *Francis Bacon's* little book *de Sapientiâ veterum*, *Natalis Comes*, and *Verderius's Imagines Deorum*, *Lexicon Geographicum*, *Poeticum*, & *Historicum*; and the like fitting to be reserved for your Scholars

use

use in the Schoole-librarie) it will invite them like so many bees to busie themselves sucking up matter and words to quicken their invention and expression; And if you would have those in this form acquainted with variety of Latine verses, and how to change them one into another, you may sometimes exercise them in *Buchanan's Psalms*, and partlie out of *Vossius's*, partlie out of *Mr. Lloyd's Grammar* latelie printed, you shall find sufficient store, and several kinds of verses to delight and profit them withall.

Whereas *Wits Common-Wealth* is generally imposed upon young Scholars to translate out of English into Latine, and I observe it very difficult to be done by reason of the many uncouth words and meere Anglicismes that are in it, concerning which they cannot any way help themselves by common Dictionaries or phrase-books; I have thought good to frame an *Alphabetical Index* of every English word and phrase therein contained, with figures pointing to the Chapter and verse where it is used, and shewing what Latine or Greek expression is most proper to be made in that place.

And

And this I would have annexed to that useful book, that by help thereof the Scholars may of themselves be able to translate those pretty Sentences out of English into Latine orderly composed, and afterwards with the same ease out of Latine into Greek. If the Stationers do not accord, that they may be printed together, know, that the Index may be had single by it self, as well as the book, and he that buyeth one cannot well be without the other; they are both so necessary and neerly related to one another.

They in this Forme may learn *the Assemblies lesser Catechisme in Latine and Greek*, which is elegantly translated into those Languages, by Doctor *Har-mar*.

Thus then in short, I would have them employed. 1. In reading out of the *Latine Testament* every morning, till they be able to go on with the *Greek* which may then take place. 2. In repeating a Grammar part every Thursday morning. 3. In Learning the *Rhetorick* when they have done that. 4. *Camdens Greek Grammar* on Mondaies, Tuesdaies, and Wednesdaies for morning parts. 5. In using *Terence* on Mondaies,
daies,

daies, Tuesdaies, Wednesdaies and Thursdaies for fore-noon lessons. 6. In *Janua Latinæ Linguae* for after-noon parts on Mondaies and Wednesdaies. 7. In some of *Sturmius*, or *Textor's Epistles*, on Tuesdaies and Thursdaies after-noon, and *Shirley's Introductorium* after taxes ended. 8. In *Ovid de Tristibus* on Mondaies and Wednesdaies in the after-noon for the first, and in *Ovids Metamorphosis* for the second half Year; They may translate four Verses every night out of *Wits Common-wealth*, and say lessons on Saturdaies in the *Assemblies Catechisme*; and by the diligent improvement of these books to their several uses, they may first become perfectly readie in the Latine and Greek Grammar, and the Elements of Rhetorick. 2. They may get Coppy of words and learn to know their derivations and differences, as also how to varie phrases. 3. They may gain the right way of double translating and writing a pure Latine stile. 4. They may be helped in their invention, and easily taught to make all sorts of English and Latine Verses, and to write familiar and elegant Epistles upon all occasions; for the performance of all which works,
though

though more then ordinary care and pains may seem to be required in the Master, and a great deal of studie and diligence may be thought to be exacted of the Scholars, above what is usual in many Schools; Yet a little experience will evidence that all things being orderly and seasonably done, will become easie and pleasing to both after a very little while. And if the master do but consider with himself, and inform his Scholars, that they shall all ere long reap the sweet of their present labours, by a delightful and profitable perusal of the choisest Authors both Greek and Latine, whom as they must strive to imitate, so they may hope to æqualize in the most noble stile and lofty strains of Oratorie, and Poesie; it will encourage them to proceed so chearfully, that they will not be sensible of any toil or difficultie, whilst in a profiting way they pass this form, and endeavour to come to the next, which we intend to treat of in the following Chapter.

CHAP.

CHAP. II.

How to teach Scholars in the fifth form to keep and improve the Latine and Greek Grammars, and Rhetorick. How to acquaint them with an Oratory, stile and pronunciation. How to help them to translate Latine into Greek, and to make Greek verses, as they read Isocrates and Theognis. How they may profit well in reading Virgil, and easily learn to make good Theams and elegant Verses with delight and certainty. And what Catechismes they may learn in Greek.

THough it may seem a needlesse labour to prescribe directions for the Teaching of the two upper forms, partly, because I finde more written concerning them then the rest, and partly because many very eminent and able Schoole-masters employ most of their pains in perfecting them, every one making use of such Authors, and such a Method as in his own discretion he judgeth meetest to make them Scholars ; not to say, that the Scholars themselves (being now well acquainted

ed with the Latine and Greek Grammar, and having gotten a good understanding (at least) of the Latine Tongue, by the frequent exercise of translating and speaking Latine, and writing Colloquies, Epistles, Historical and Fabulous narrations and the like, besides reading some Schoole Authors, and other helpful and profitable books, will be able in many things to proceed without a guide, addicting their mindes chiefly to those studies, which their natural Genius doth most prompt them to, either concerning Oratory or Poetry : Yet I think it requisite for me to go on as I have begun, and to shew what course I have constantly kept with these two forms, to make them exactly compleat in the Greek & Latine Tongues, and as perfect Orators, and Poets in both as their young years and capacities will suffer ; and to enter them so in the Hebrew, as that they may be able to proceed of themselves in that holy Language, whether they go to the University, or are otherwise disposed on to some necessary calling, which their Parents or Friends think fitting for them.

And first, I most heartily intreat those (especially that are my loving Friends and acquaintance) of my profession, whose

whose years and experience are far beyond mine, that they would candidly peruse and kindly interpret what I have written, seeing I desire not by any means to impose any thing too magisterially upon them or others, but freely to communicate to all men what I have for many years kept private to my self, and hath by some (whose single judgement may sufficiently satisfie me) been importunately thus haled to the Press; and if in any particular I seem to them to deviate from, or fall short of what *I aime* at, viz. *a facilitating the good old way of teaching by Grammar, Authors, and exercises*; I shall take it as a singular token of love, that they acquaint me with it, and if by this rush-candle of mine, they please to set up their own Tapers, I shall rejoyce to receive greater light by them, and be ready to walk in it more vigorously. In the interim, I go on with my discovery, touching the fifth Forme, which I would have employed in this manner;

1. Let them and the forme above them read daily a dozen verses out of the *Greek Testament* before the saying of parts.

2. Let them reserve *the Latine and Greek Grammars and Elementa Rhetorices* for weekly parts, to be said only on Thursday mornings, and so divided that they
may

may be sure to go over them all once every quarter. By this means they will keep them in constant memory, and have more time allotted them for perusing Authors and dispatch of exercises. You must not forget at every part to let them have your help of explication of the most obscure and difficult places before they say, and after they have said to make such diligent examination, as that you may be sure they understand what they learn.

And to make them more fully acquainted with the Accents and Dialects of the Greek Tongue, you may (besides those few Rules in their *Grammar*) let them daily peruse a Chapter in Mr. *Franklin's* little book *De'Ορθογραφίας* which is excellently helpful to young Græcians, and when they grow stronger, that *Appendix de Dialectis* at the end of *Scapula*, will be worth their reading and observing. It would be good sometimes to make them compare the *Latine* and *Greek Grammar* together, and to see wherein they agree, & wherein they differ, but especially in the Rules of Syntaxis, and for this purpose *Vechneri Hellonexia* will be of excellent use.

And as I have directed before, how Scholars should have a *Common-place-book* for the *Latine Grammar*, so I do here
also

also for the Greek, desire, that after it is learnt, it may be drawne into a Synopsis, and that digested into Common-place heads, to which they may easily refer what ever they read worth noting, out of any Greek Grammar they peruse. And that they may more freely expatiate in such Books, it were good if they had *Mr. Busbie's Grammar*, *Cleonard*, *Scotus*, *Chrysolora*, *Ceporinus*, *Gaza*, *Urbanus*, *Caninius*, *Gretserus*, *Posselii Syntaxis*, & as many as can be gotten both ancient and modern, laid up in the Schoole Librarie, to collect Annotations out of, as their leisure will best permit; & you will scarce imagine to what exactnesse a boy will attain, and what a treasure of good notes he will have heaped up in these two years time, if he be moderately industrious, and now and then imploy himself in collecting of his own accord; and I may adde, that Scholars of any ordinarie ingenuitie, will delight more to be doing something at their book, which they well understand, then to be trifling and rambling up and down about idle occasions.

3. Forasmuch as it is usual and commendable to bring on children towards perfection in the Greek Tongue, as they proceed in Oratorie and Poetrie in the Latine

tine, I think it not amisse to exercise these two Forms in such Authours as are commonly received, and may prove most advantagious to them in all these; yet herein I may seem to differ from some others, that in stead of Grammar parts, (which I reserve to be constantly repeated every Thursday) I would have this Form to learn some lively patterns of Oratory, by the frequent and familiar use whereof, and the knowledge of the Histories themselves, to which they relate; they may at last obtain the Artifice of gallant expression, & some skil to mannage future affairs, it being requisite *for a Scholar*, more than any man, *Μυθῶν τε ῥητῆρ' ἔμεναι, πρηκτῆρα τε ἔργων*, to be expert in speaking, and doing.

At first therefore for morning parts on Mondaies, Tuesdaies, and Wednesdaies, I would have them exercised in *Aphthonius* (if it can be gotten, as I desire it may be reprinted) both in *Greek and Latine*. Out of which book, I would have them translate the Fables and Themes (so as to finish at least every week one) into pure English, and to repeat them (being translated) in both Languages, that by that means they may gain the Method of these kinde of exercises, and inure themselves to Pronunciation. When they have gone
over

over them, they may next translate *Tullies six Paradoxes*, and pronounce them also in English and Latine, as if they were their own. And afterwards they may proceed in those pithy *Orationes* which are purposely collected out of *Salust, Livy, Tacitus, & Quintus Curtius*, having the Histories of their occasions summarily set down before them. And of these I would have them constantly to translate one every day into English, beginning with those that are the shortest, and once a week to strive amongst themselves, who can best pronounce them both in English and Latine. I know not what others may think of this Task, but I have experienced it to be a most effectual mean to draw on my Scholars to emulate one another, who could make the best exercises of their own in the most Rhetorical style, and have often seen the most bashfull, and least-promising boyes, to out-strip their fellowes in pronouncing with a courage, and comely gesture; and for bringing up this use first in my School, I must here thank that modest and ingenious Gentleman *Mr. Edward Perkins*, who was then my Usher, for advising me to set upon it. For I found nothing that I did formerly to put such a spirit into my Scholars, and make them, like so many Nightingales, to contend, who could

μάλιστα

μάλιστα λιγέως most melodiously tune his voyce and frame style, to pronounce and imitate the forementioned Orations.

4. Their forenoon Lessons on Mondays and Wednesdays, may be in *Isocrates*, and to make them more attend the Greek,

1. Let them (at first especially) translate every Lesson by way of interlineary writing according to the Grammaticall order.

2. Let them parse the whole Lesson in that order, and give you the Variation and derivation of the most difficult Nouns and Verbs throughout, and the Rules of Syntaxe, and of the Accents.

3. Let them pick out the phrases, and more elegant words as they go along, and write them in a Paperbook ; and transcribe what Sentences they meet withall into their Common-place-book. After they are well entered, you may cause them to translate the Greek into elegant Latine, and on Fridayes, when they come to repeat, to render their own Latine into Greek, which they should endeavour to write down very true and fair without any help of their Authour, who is then to be thrown aside, but afterwards compared with what they have done.

Three quarters of a year (I conceive)
will

will be sufficient to exercise them in *Isocrates*, till they get a perfect knowledge of *Etymologie* and *Syntaxe* in Greek ; which they will more easily attain to, if out of this Authour (especially) you teach them to translate such examples most frequently, as may serve to explicate those Rules, which are not to be found in their Latine Grammar, and very seldom occurre in the Greek one, which they commonly read. And then you may let them translate a Psalme out of English into Latine, and out of Latine into Greek, and compare them with the Septuagint Psalter. Afterwards you may give them some of *Demosthenes's Sentences* or *Similies* (collected by *Loinus*) or of *Posselius Apophthegmes* in Latine only ; and let them turn them into Greek, which when they have done, you may let them see the Authours, that by them they may discover their own failings, and endeavour to amend them.

Their Lessons then for the fourth quarter on Mondaies and Wednesdaies should be in *Theognis*, in which most pleasing Poet, they may be taught not onely to construe and parse, as formerly, but also to minde the Dialects, and to prove and scan, and to trie how to make Hexameter, and Pentameter Greek verses, as they formerly did
Latine

Latine ones, out of *Ovid de Tristibus*. And here I must not forget to give notice to all that are taken with this Authour, that Mr. *Castilion's Prælectiones* (which he sometimes read at *Oxford*, in *Magdalene Colledge*; and Mr. *Langley* late School-Master of *Pauls* transcribed, when he was Student there) are desirous to see the light, were they but helped forward by some Stationer, or Printer, that would a little consider the Authours paines. I need give the work no more commendations then to say, that (besides Mr. *Langley* that writ it long agoe) Mr. *Busbie*, Mr. *Dugard*, Mr. *Singleton*, and some others of note, have seen the Book, and judged it a most excellent piece, not onely to help young Scholars in the understanding of *Theognis*, but also to furnish them with abundant matter of invention, and to be a President to Students in the Universities, whereby they may learne to compose such kind of Lectures upon other Poets, either for their own private recreation, or more publick reading. *Screvelii Lexicon Manuale*, will be very usefull to this Form for parsing their Lessons; and *Garthii Lexicon* (which is annexed to it) *Rulandi Synonymia*, *Morelii Dictionarium*, *Billii Locutiones*, *Devarius de Græcis particulis*, *Posselii Calligraphia*, for translating

ting Latine into Greek, but nothing is more availeable to gain a good style, then frequent imitation of select pieces out of *Isocrates and Demosthenes*, and translating one while out of the Greek into Latine, and another while out of Latine into Greek.

5. For forenoon Lessons on Tuesdayes and Thursdayes, I make choyce of *Justin* as a plain History, and full of excellent examples, and morall observations, which for the easiness of the style the Scholars of this Form may now construe of themselves, and as you meet with an Historical Passage that is more observable then the rest, you may cause every one of them to write it down in English, as well as he can possibly relate it without his book, and to return it again into good Latine. By this meanes they will not onely well heed the matter, but also the words, and phrases of this smooth Historian. And after halfe, or three quarters of a yeare, you may make use of *Cæsars Commentaries*, or *Lucius Florus*, in this manner; intermixing some of *Erasmus Colloquies* now and then, for varieties sake.

6. Their afternoones Parts on Mondayes and Wednesdayes, may be in *Jannua Linguarum Græca*, translated out of
of

of Latine by *Theodorus Simonius*, which they may use as they formerly did the *Janua Latinæ Linguae*; viz. after they have construed a Chapter, and analysed some harder Nounes and Verbes, you may let them try who can recite the most Greek names of things, and tell you the most Greek words for one Latine word, and shew their Derivations and differences, and the Rules of their severall Accents. And to acquaint them the better with all the Greek and Latine words, comprized in that book, you may cause them at every part to write out some of the *Latine Index* into Greek, and some of the *Greek Index* into Latine, and to note the manner of declining Nouns and Verbes, as the Dictionaries, and Lexicons will shew them.

7. *Virgil* the Prince and purest of all Latine Poets doth justly challenge a place in Schoole-teaching, and therefore I would have him to be constantly and thoroughly read by this form on Mondaies and Tuesdaies for after-noon lessons. They may begin with ten or twelve verses at a lesson in the *Eclogues*, which they may first repeat *memoriter*, as well as they can possibly.

2. Construe

2. Construe and parse, and scan and prove exactly.

3. Give the Tropes and Figures with their definitions.

4. Note out [of] the Phrases and Epithites, and other Elegancies.

5. Give the Histories or descriptions belonging to the proper Names, and their *Etymologies*.

But after they are well acquainted with this excellent Poet; let them take the quantity of an Eclogue at once, not minding so much to con their lessons by heart, as to understand and examine them well and often over, according to the directions which *Erasmus* gives *de modo repetendæ lectionis*, which *Mr. Langley* caused to be Printed at the end of *Lillies Grammar* by him corrected, and *Mr. Clark* hath worthily inserted in his *Dux Grammaticus*. There are several *Translations of Virgil* into English verse, by the reading whereof young Scholars may be somewhat helped to understand the Latine better, but of all the rest *Mr. Ogilby* hath done it most completely, and if his larger book may be procured to the Schoole-Library, the lively pictures will imprint the Histories in Scholars Memories, and be a means to heighten their phansies with conceits answerable

swerable to the Authors gallant expressions. After they have passed the *Georgicks* by the Masters help, he may leave them to read the *Ænead's* by themselves, having *Cerda*, or *Servius* at hand to resolve them in places more difficult for them to construe; though *Mr. Farnabies notes upon Virgil* will assist them ever and anon.

As they read this Author, you may cause them sometimes to relate a pleasing story in good English prose, and to try who can soonest turn it into elegant Latine, or into some other kinde of verses which you please for the present to appoint them, either English or Latine, or both.

8. On Tuesdaies in the after-noones you may cause them sometimes to translate one of *Æsops Fables*, and sometimes one of *Ælians Histories*, or a Chapter in *Epictetus* out of Greek into English, and then to turn its English into Latine, and out of Latine into Greek. And on Thursdaies in the after-noones they may turn some of *Mr. Farnabies Epigrammata selecta* out of Greek into Latine and English verses, and some of *Æsops Fables* or *Tullies Sentences* into Latine and afterwards into Greek verses.

You need not alway let your Scholars have these Greek Books, but sometimes dictate

dictate to them what you would have them write, and afterwards let them compare their own doings with their author, to espie their own failings, and this will be a means to help them to write Greek truly of themselves; you may sometimes dictate a Colloquie, or Epistle, or a Sentence, or a short History in English, and let them write it in Latine or Greek as you spake it, and by this you may try their strength at any time, and ready them for extemporary exercises.

9. Now forasmuch as this form is to be employed weekly in making Theams and Verses, which they can never well do, except they be furnished with matter aforehand; I would have them provide a large *Common-place book*, in which they should write at least those heads which Mr. *Farnabie* hath set down in his *Index Rhetoricus*, and then busie themselves (especially) on Tuesdaies and Thursdaies in the after-noons, after other tasks ended, to collect, 1. Short Histories out of *Plutarch. Valerius Maximus. Justin. Cæsar Lucius Florus. Livie. Plinie. Paræus Medulla Historiæ, Ælianus, &c.*

2. *Apologues* and *Fables* out of *Æsop. Phædrus. Ovid. Natalis Comes, &c.*

3. *Adagies* out of *Adagia Selecta, Erasmi Adagia, Drax's Bibliotheca Scholastica, &c.*

4. *Hie-*

4. *Hieroglyphicks* out of *Pierius* and *Causinus*, &c.

5. *Emblems* and *Symbols* out of *Alciat*. *Beza*. *Quarles*. *Reusnerus*. *Chartarius*, &c.

6. *Ancient Laws* and *Customs* out of *Diodorus Siculus*. *Paulus Minutius*, *Plutarch*, &c.

7. *Witty Sentences* out of *Golden Grove*. *Moral Philosophie*. *Sphinx Philosophica*. *Wits Common Wealth*. *Flores Doctorum*. *Tullies Sentences*. *Demosthenis Sententiae*. *Enchiridion Morale*. *Stobæus*. *Ethica Ciceroniana*. *Gruteri Florilegium*, &c.

8. *Rhetorical exornations* out of *Vossius*, *Farnaby*, *Butler*, &c.

9. *Topical places*, out of *Caussin*. *Tresmarus*. *Orator Extemporaneus*, &c.

10. *Descriptions* of things natural and artificial, out of *Orbis Pictus*. *Caussin*. *Plinius*, &c. that I may not forget *Textors Officina*. *Lycosthenes*. *Erasmi Apophthegmata*, *Carolina Apophthegmata*, and *Polyanthea*, which, together with all that can be got of this nature, should be laied up in the Schoole Library for Scholars to pick what they can out of; besides what they read in their own Authours.

Now the manner I would have them use them, is thus;

Having

Having a Theme given then to treat of, as suppose, this ;

Non ætas semper fuerit, componite nidos.

Let them first consult what they have read in their own Authours, concerning, *Tempus, Ætas, occasio, or opportunitas*, and then,

2. Let every one take one of those books forementioned, and see what he can finde in it for his purpose, and write it down under one of those heads in his Common-place book ; but first let the Master see whether it will suit with the Theme.

3. Let them all read what they have written, before the Master, and every one transcribe what others have collected, into his own book ; and thus they may alwayes have store of matter for invention ready at hand, which is far beyond what their own wit is able to conceive. Now to furnish themselves also with copy of good words and phrases, besides, what they have collected weekly, and what hath been already said of varying them, they should have these and the like Books reserved in the Schoole Library ; viz. *Sylva Synonymorum, Calliepia. Huisse's phrases, Winchesters phrases, Lloyds phrases, Farnabies phrases, Enchiridion Oratorium, Clarkes Phraseologia*, and his *English Adagies ; Willis*

Willis Anglicismes, *Barrets Dictionary*, *Hulæt*, or rather *Higgins Dictionary*; *Drax Bibliotheca*, *Parei Calligraphia*, *Manutii phrases*, *A little English Dictionary*, 16^o. and *Walkers Particles*: and if at any time they can wittily and pithily invent any thing of their own brain; you may help them to express it in good Latine, by making use of *Cooper's Dictionary*, either as himselfe directeth in his preface, or *Phalerius* will more fully shew you, in his *Supplementa ad Grammaticam*.

And to draw their words and matter into the Form of a Theme with ease, let them have sound Patterns to imitate, because they in every thing prevaile to do it soonest, and sureliest.

First therefore let them peruse that in *Merchant Taylors School Probation book*, and then those at the end of *Winchesters phrases*, and those in *Mr. Clarks Formulæ Oratoriæ*; and afterwards they may proceed to those in *Aphthonius*, *Rodulphus Agricola*, *Catineus*, *Lorichius*, and the like; and learne how to prosecute the severall parts of a Theme more at large, by intermixing some of those *Formulæ Oratoriæ*, which *Mr. Clark* and *Mr. Farnaby* have collected, which are proper to every part; so as to bring their matter into handsome and plain

plain order; and to flourish and adorne it neatly with Rhetorical Tropes and Figures, always regarding the composure of words; as to make them run in a pure and even style, according to the best of their Authours, which they must alwayes observe, as Presidents.

But the best way (as I conceive) to encourage children at the first, against any seeming difficulty in this exercise of making Themes, is this; After you have shewed them how to finde matter, and where to help themselves with words, and phrases, and in what order they are to dispose the Parts, and what *Formula's* they are to use in passing from one to another; propound a Theme to them in English and Latine, and let them strive who can soonest return you the best *Exordium* in English, and then who can render it into the best Latine, and so you may proceed to the *narration*, and quite thorow every part of a Theme, not tying them to the words of any Authour, - but giving them liberty to contract, or enlarge, or alter them as they please; so that they still contend to go beyond them in purity of expression. This being done, you may dismisse them to adventure to make every one his own exercise in English and Latine, and to bring
it

it fair written, and be able to pronounce it distinctly *memoriter* at a time appointed. And when once you see they have gained a perfect way of making Themes of themselves, you may let them go on to attain the habit by their own constant practice, ever and anon minding them what places in their Authours (as they read) are most worthy notice and imitation, and for what purposes they may serve them.

10. Touching learning to scan and prove, and make all sorts of verses, I have spoken in the former Chapter; now for diligent practise in this kind of exercise, they may constantly comprise the sum of their Themes in a Distich, Tetrastich, Hexastich, or more verses, as they grow in strength. For invention of further matter upon any occasion or subject they are to treat upon, they may sometimes imitate places out of the purest Poets, (which *Mr. Farnabius Index Poeticus* will point them to, besides what they finde in *Flores Poetarum*, & *Sabinus de Carminibus ad veterum imitationem artificiose componendis*, at the beginning of *Textors Epistles*, will further direct them) and sometime paraphrase, or (as some term it) metaphrase upon a piece of an Historian or Oratour, endeavouring more lively to express in verse what the Authour

thour hath written in prose, and for this *Mr. Horne* hath furnished you with two examples of his excellent *χαραγωγή, de usu Authoris*.

For variety and copy of Poetical phrases, there are many very good helps; viz: *Phrases Poeticæ*, besides those of *Mr. Farnabies*. *Ærarium Poeticum*, *Enchiridion Poeticum*, *Res Virgiliana*, *Artis Poeticæ compendium*, *Thesaurus Poeticus*, and others, worthy to be laid up in the Schoole-Library. *Textor* will sufficiently supply choyce Epithites, & *Smetii Prosodia*, will afford Authorities; (which is lately comprized, and printed at the end of *Lillies Grammar*). But for gaining a smooth way of versifying, and to be able to expresse much matter in few words, and very fully to the life, I conceive it very necessary for Scholars to be very frequent in perusing and rehearsing *Ovid* and *Virgil*, and afterwards such kind of Poets, as they are themselves delighted with all, either for more variety of verse, or the wittinesse of conceit sake. And the Master indeed should cause his Scholars to recite a piece of *Ovid* or *Virgil*, in his hearing now and then, that the very tune of these pleasant verses may be imprinted in their mindes, so that when ever they are put to compose a verse, they make it
glide

glide as even as those in their Authours ; *Mr. Rosse* his *Virgilius Euangelizans* will easily shew how a young Scholar may imitate *Virgil* to the life.

From this little that hath been said, they that have a natural aptness and delight in Poetry, may proceed to more exquisite perfection in that Art, then any rules of teaching can reach unto : & there are very few so meanly witted, but by diligent use of the directions now given, may attain to so much skill, as to be able to judge of any verse, and upon a fit occasion or subject, to compose a handsome copy ; though not so fluently or neatly as they that have a natural sharpnesse and dexterity in the Art of Poetry.

II. When they in this Form have gone thrice over the *Assemblies Catechisme* in *Greek* and *Latine*, they may proceed in *Nowels Catechisme*, or the *Palatinate Catechisme* in *Greek*.

And now to summe up all concerning the fifth Form.

1. Let them read constantly twelve verses at least in *the Greek Testament*, before parts.

2. Let them repeat the *Latine* and *Greek Grammars*, and *Elementa Rhetorices*, on Thursday Mornings.

3. Let

3. Let them pronounce *Orations* on Mondayes, Tuesdayes, and Wednesdayes, in stead of parts, *out of Livie*, &c.

4. Let their fore-noons Lessons on Mondayes and Wednesdayes be in *Isocrates*, for three quarters of a years space, and for the fourth quarter in *Theognis*.

5. Let their fore-noon Lessons on Tuesdaies and Thursdaies be in *Justin's History*, and afterwards in *Cæsars Commentaries*, *Lucius Florus*, or *Erasmus Colloquies*.

6. Let their after-noon parts on Mondayes and Tuesdaies be in *Januâ linguarum Græcâ*, and

7. Their after-noons Lessons in *Virgil*.

8. Let them on Tuesdaies in the after-noons translate out of *Greek Æsops Fables*, *Ælian's Histories*, *Epictetus*, or *Farnabies Epigrammata*.

9. Let them be employed weekly in making a Theme, and

10. In a Copy of verses.

11. Let them say *Nowels Catechisme*, or *the Palatinate Catechisme*, on Saturdaies. By this meanes they will become familiarly acquainted with the Latine and Greek Tongues, and be able to peruse any Orator or Poet in either Language; and to imitate their expressions, and apply
what

what matter they finde in them to their own occasions. And then they may courageously adventure to the sixth and highest Forme.

CHAP. III.

How to enter the Scholars of the sixth Forme into Hebrew ; How to employ them in reading the best and most difficult Authours in Latine and Greeke, and how to acquaint them with all manner of Schoole-Exercises, Latine, Greek, or Hebrew.

THIS sixth Form is looked upon as the main credit of a Schoole, & the Master commonly delighteth most in teaching it, because therein he seems to reap the fruit of those labours, which he hath bestowed formerly. His care therefore is to exercise them in every thing that may compleat a Scholar, that whether they be privately examined, or upon any publick solemnity required to shew their parts, they may satisfy them that desire an account, and gain to themselves applause. And whereas I observe more variety in teaching this Form then the rest, because every Master almost

almost observes a several Method in reading such Authours as himselfe best liketh, I will not much trouble my self to declare what others do, but as plainly as I can discover what course I have hitherto taken to enable these highest Scholars to shift for themselves.

1. Make them read (at least) twelve verses out of the *Greek Testament*, into Latine or English; or out of the English, or *Latine Testament* into Greek every morning, before they say parts.

2. Let them repeat Parts (as they did before) out of the *Latine* and *Greeke Grammars*, and *Elementa Rhetorices*, every Thursday morning, and give account what Grammatical or Rhetorical notes, they have collected and writ fair in their *Common place Bookes* for those Arts. Besides the Bookes which I formerly mentioned, I desire that *Goclenii observationum linguæ Latinæ Analecta & Problemata Grammatica*, may be made use of for this purpose.

3. Their parts on Mondaies, Tuesdayes, and Wednesdayes, may be to learn the Hebrew tongue, which is very necessary for all such as would be acquainted with the Original of the Bible, and is not very difficult to attain to,
because

because it goeth word for word with our English, and is not so copious in words as the Greek and Latine. And whereas many defer the Hebrew to be learned at the University, I may say it is rarely attained there by any that have not gotten (at least) the Rudiments of it before hand, at a Grammar Schoole.

Now for the entering of them upon this holy Language, I conceive *Buxtorf's Epitome* is the best Introduction of Hebrew Grammar; partly because it is the most used in Schooles, and partly because most easie for young Scholars to apprehend. Though some prefer *Martinius*, others *Bellarmino*, others *Amoma*, others *Blebelius*, and others *Horologium Hebreæ linguæ*, before it. Now in teaching *Buxtorfe*, you may read your Scholars a part of it, and cause them againe to read it over perfectly in your hearing, and then let them get it by heart, as they did other parts, and when they say, be sure to examine how well they understand it. As they go over this Grammar, they should write out the letters, and chiefest Rules; but especially the declining of Nouns and Pronounes, and all the Paradigmes, of the
Conjuga-

Conjugations both in Hebrew and Latine Characters, with their proper significations; and this will cause them to minde the different shape of the Consonants and Vowels, and Accents, and help to strengthen their memory in getting the Rules by heart. They may get every day a certain number of Hebrew roots, together with their Grammar Parts out of some *Nomenclator* or *Lexicon*.

After they have learnt the Grammar, you may exercise them in those Texts of Scripture annexed as a Praxis at the end of it, which they must exactly construe and parse, and write faire, by way of *interlineary*.

As they go over the *Psalter*, they may sometimes translate their lessons into Latine, and read them out of Latine into Hebrew in a Paper-book. Then they may with facility run along the Psalter, having *Tossani syllabus geminus*, to help them in every word. Afterwards they may proceed in the *Proverbs*, *Ecclesiastes*, *Job*, of themselves; but be sure they be well acquainted with the Rules of finding a *Radix* in *Buxtorfe*, or *Pagnine*, or the like useful *Lexicon*, which are fit to be reserved in the Schoole-Library. Though it be found a thing very rare,
and

and is by some adjudged to be of little use, for School-boyes to make Exercises in Hebrew ; yet it is no small ornament, and commendation to a Schoole, (as *Westminster-Schoole* at present can evidence) that Scholars are able to make Orations and Verses in Hebrew, Arabick, or other Oriental Tongues, to the amazement of most of their hearers, who are angry at their own ignorance, because they know not well what is then said or written. As for Orations, they may be translated out of Latine into Hebrew by help of *Schindleri Pentaglotton*, *Buxtorfius*, *Pagnine*, *Crinesius*, or *Trostius's Lexicon* ; and for Verses *Buxtorf's Thesaurus* will afford some Rules and Presidents, and *Aviani Clavis Poeseos Sacræ*, all sorts of Rithmes.

They that are more industriously studious in the Hebrew, may profit themselves very much by translating *Janua Linguarum*, into that language.

This that I have said may seem enough to be learnt at Schoole, but if one desire to learne those Oriental Tongues, in which the great Bible is now happily printed, (by the great vigilancie and industrie of Doctor *Walton*, who hath carried on the Work to the honour

honour of this Nation, the comfort of the poor Church of *England*, and the encouragement of good literature, in the midst of distracting times) he may make use of *Introductio ad lectionem Linguarum Orientalium*, and of the *Lexicon* (which I conceive ere this time is well-nigh finished) made of purpose to explicate the words of the Bible according to their several Languages; viz. *Hebrew*, *Chaldie*, *Samaritane*, *Syriack*, *Arabick*, *Persian*, *Æthiopick*, *Armenian*, and *Coptick*, which is a kinde of *Ægyptian Tongue*.

4. Their forenoons Lessons on Mondays and Wednesdaies, may be in *Hesioids*, *Ἑρῶς Καὶ ἡμεραι*, which they may now construe and parse of themselves, by help of the Latine translation, and *Pasor* upon it; or *Screvelii Lexicon*. One-ly your self may now and then illustrate some harder places out of *Cerapine & Melancthon's Commentarie* published by *Johannes Frisius Tigurinus*. And cause them to paraphrase in Greek upon such Lessons as are full of excellent matter, and which are worth getting by heart.

When they have gone this over, they may proceed in like manner to *Homer*, in which they may help themselves out of *Clavis Homerica*, or *Lexicon Homericum*,
or

or those *Quorundum verborum Themata*, at the end of *Scapulae Lexicon*. You may illustrate the difficult places in him out of *Eustathius's* his Commentary, and let your Scholars write some of his narrations in good Latine and Greek phrase. *Chapman's* English translation of *Homer* will delight your Scholars to read in at leisure, and cause them better to apprehend the *series* of his Poetical discourses. When they are well acquainted with this Father of Poetry, (which will be after they have read two Books, either of his *Iliads*, or *Odisseus*) you may let them proceed to *Pindar*, and after they have tasted some of his Odes, by the help of *Benedictus* his Commentary; you may at last let them make use of *Lycophron*, which they will better do, having *Canterus* or *Zetzius* to unfold his dark meaning; and *Longolii Lexicon* to interpret and analyse most of his uncouth words.

5. Their forenoone Lessons on Tuesdaies and Thursdaies, may be in *Zenophon περὶ Κύρου παιδείας*, for the first quarter, or somewhat longer, and afterwards in some of *Euripides*, and *Sophocles* Tragedies, which you please to pick out, to enable them for the rest;
and

and if to these you adde a few of *Aristophanes Comedies* which they may better understand by the help of *Bisetus* upon him, I suppose, you may turn them to any other Greek Authour, and they will give you a reasonable account thereof, having but a little time allowed them, to deliberate upon it, and necessary Subsidiaries at hand to help themselves withall, in case they be put to a stand.

6. Their afternoons parts on Mondayes and Wednesdayes, may be in *Ant. de Laubegeois Breviarium Græcæ Linguae*, partly because the perusal of that book will help them to retain all the Greek Vocabula's in minde, and partly because those excellent Sentences being pickt out of many Authours, will acquaint them with most of the hard words, that they are like to find in them.

7. Their afternoons Lessons may be in *Horace*, wherein they should be employed :

1. In committing their Lessons to memory, as affording a rich mine of invention :

2. In construing and parsing, and giving the Tropes and Figures :

3. In scanning and proving verses :

4. Sometimes in turning an Ode, or Epistle, into other kind of verses, English,

lish, Latine, or Greek ; sometimes in paraphrasing or enlarging the words in an Oratorial style, as *Mr. Horne* doth give some examples in his little golden book *De usu Authoris*.

Mr. Farnabie or *Mr. Bonds Notes* upon this Poet will encourage your Scholars to proceed in him ; And after they have read what you best approve (for he that feeds cleanly, will pare his apple) in this Authour, you may let them proceed to *Juvenall*, and read some select Satyres, by help of *Farnabies notes*, or *Lubines Commentarie*, and then let them read *Per-sius* quite through, which besides the notes upon him, *Mr. Holydaies* English Translation will help them well to understand. As for *Lucan*, *Seneca's Tragedies*, *Martiall*, and the rest of the finest Latine Poets, you may do well to give them a taste of each, and show them how and wherein they may imitate them, or borrow something out of them. *Mr. Farnabies Notes* upon them will be helpful to understand them, and *Pareus*, or *Taubman* upon *Plautus*, will make that some merry Comedies of his, may be easily read over.

8. They may read some of *Luciani selecti mortuorum dialogi*, on Tuesdaies in the

the afternoons, and if those printed at *Paris* by *Sebastian and Gabriel Cramoisy*, cum interpretatione Latinâ & Grammaticâ singularum vocum explanatione were to be had, they might easily run them over, but (I suppose) they will now be able to go on of themselves in perusal of those lately printed by *Mr. Dugard*. After Lessons ended, they may benefit themselves by reading *Jacobi Pontani Pro-gymnasmata Latinitatis*, which will furnish them with good expressions for speaking Latine, and acquaint them with some patterns for exercises, which are not elsewhere usually found.

9. On Thursdaies they may be imployed in reading some of *Tullies Orationes*, especially those *pro Archia contra Catalinam*, and *Philippicæ*; and afterwards they may peruse *Pliny Panegyrica*, and *Quintilian's Declamationes*. After Lessons ended, they may busie themselves in perusing *Goodwin's Antiquities*, or the like. And here I do heartily wish, as *Mr. Horne* hath done formerly, that some of better leisure and abilities, would make an *Index Oratorius*, like that *Index Poeticus* of *Mr. Farnabies*, which may point at the marrow of matter & words, in all the purest Orators that are extant, either ancient

cient or modern, & that those Authours might be reserved in the Schoole Librarie, whereunto Scholars may have recourse touching any subject, whereof they have occasion to treat in their Schoole Exercises.

10. In the meane time this Forme should continue to make *Themes* and *Verses*, one week in Greek, and another in Latine; and ever and anon they may contend in making *Orations* & *Declamations*, for which exercise they may find Helps and Patterns in *Mr. Clerks Formulæ Oratoriæ*, and *Mr. Horne de usu Authoris*. Likewise to bring themselves to an habituated perfection of a good style, they should be frequent in perusing and excerpting passages that may serve for their occasions out of *Tully*, *Quintilian*, *Livie*, *Salust*, *Tacitus*, *Quintus Curtius*, or the like ancient *Orations*; and acquaint themselves with those moderne *Orators*, whose eloquence we admire; viz. *Turnerus*, *Baudius*, *Muretus*, *Heinsius*, *Puteanus*, *Rainoldus*, *Lipsius*, *Barclaius*, *Salmatius*, and others, to be laid up in the Schoole Library. *Tesmarus*, and *Orator extemporaneus*, will shew them how to dispose their matter so, as to make an *Oration* of any subject in Latine, *ex tempore*; and

and *Aphthonius*, and *Libanius Sophista*, will furnish them with patterns in Greek. For learning to write *Greek Epistles*, they may consult *Isocrate's Epistles*, and *Symmachus*.

They should often also vie wits amongst themselves, and strive who can make the best *Anagrams*, *Epigrams*, *Epitaphes*, *Epithalamia*, *Eclogues*, *Acrosticks*, and *golden verses*, English, Latine, Greek, and Hebrew; which they will easily do, after a while, having good patterns before them to imitate, which they may collect out of Authours, as they fansie them, for their owne use and delight.

II. When they have done with *Nowell*, they may proceed to *Birkets Catechisme* in Greek, or our common Church-Catechisme in Hebrew, which was printed for the company of Stationers in four Languages, *A. D.* 1638.

Thus have I at last done with my *School-Discovery*, in which I have proceeded so far as to make any Authour seem easie to young Scholars, in their future progresse at the Universities, where I would advise them (that have purses especially) to provide themselves of all the Latine and Greek Orators, and Poets, and
what

what they cannot understand without a Commentary or Scholiast, to procure those whereby they may best help themselves, and to have *Stephani Thesaurus*, Greek and Latine ; *Suidas*, *Hesychius*, *Budæus* Commentaries, and the like, ever at hand ; that they may be sure to improve themselves in the Latine and Greek Tongues, as well as to minde the daily study of Arts and Sciences, which are delivered in them.

1. And would some able Tutor take the paines to describe a *Right method of study* and in what Authours Students may best bestow their time for the first four years ; it would doubtlesse be a means to encourage them to go on to that height of perfection, which we see few attain to, and those not untill they be ready to drop into their graves ; and then they wish they could once run over again their former studies, and tell how easily they could cope-gaine that little measure of knowledge, which they have so industriously fought for all their life.

The constant employment of this sixth Form is,

1. To read twelve verses out of the *Greek Testament* every morning before Parts.
2. To

2. To repeat *Latine* and *Greek Grammar* Parts, and *Elementa Rhetorices* every Thursday morning.

3. To learn the *Hebrew Tongue* on Mondaies, Tuesdaies, and Wednesdaies, for morning Parts.

4. To read *Hesiod*, *Homer*, *Pindar*, and *Lycophron*, for forenoon lessons on Mondaies, and Wednesdaies.

5. *Zenophon*, *Sophocles*, *Euripides*, and *Aristophanes*, on Tuesdaies, & Thursdaies.

6. *Laubegeois's Breviarium Græcæ linguæ*, for afternoons Parts on Mondaies, and Wednesdaies.

7. *Horace*, *Juvenal*, *Persius*, *Lucan*, *Seneca's Tragedies*, *Martial* and *Plautus*, for afternoons lessons on Mondaies, and Wednesdaies.

8. *Lucian's select Dialogues*, and *Pontani Progymnasmata Latinitatis*, on Tuesday afternoons, and

9. *Tullies Orations*, *Plinies Panegyicks*, *Quintilians Declamations* on Thursday afternoons, and *Goodwins Antiquities* at leisure times.

10. Their exercises for *Oratory*, should be to make *Themes*, *Orations*, and *Declamations*, *Latine*, *Greek*, and *Hebrew* ; and for *Poetry*, to make *Verses* upon such *Themes*, as are appointed them every week.

11. And

11. And to exercise themselves in *Anagrams, Epigrams, Epitaphs, Epithalamia's, Eclogues, and Acrosticks*, English, Latine, Greek, and Hebrew:

12. Their Catechismes are *Nowell*, and *Birket*, in Greek, and the Church Catechisme in Hebrew. So that in six (or at the most seven) yeares time (which children commonly squander away, if they be not continued at the Schoole, after they can read English, and write well) they may easily attain to such knowledge in the Latine, Greek, and Hebrew Tongues, as is requisite to furnish them for future studies in the Universities, or to enable them for any ingenuous profession or employment, which their friends shall think fit to put them upon, in other places.

But having somewhat to say further, touching *the well-ordering of a Grammar Schoole*, (for I have here insisted chiefly concerning *Teaching*) I shall endeavour to proceed in my next Treatise, with *Schoole-Discipline*.

In the mean time you may observe, that *the Method* which I have here discovered, is for the most part contrived according to what is commonly practised in
England

England and foreign countries; and is in sundry particulars *proportioned to the ordinary capacities of children* under fifteen yeares of age. The subject matter which is taught, is the same with that which is generally used by *Grammars, Authours, and Exercises*: Touching Grammars, I prefer *Lilies* for Latine, *Camdens* for Greek, and *Buxtorf's Epitome* for Hebrew, not excluding any other that may conduce to the compleating of Grammar Art. The *Authours* which I prescribe to be used, are partly *classical*, which every Scholar should provide for himselfe; and because these are constantly learnt in most Grammar Schooles, I appoint them to be read at such times as are usually spent in Lessons.

The *Subsidiary* Books are those which are helpful to children in performing their tasks with more ease and benefit; and, because all the Scholars will not have like need of them, and they are more then any one will desire to buy: these should be laid up in the Schoole Library, for every Form to make use on, as they shall have occasion. Some of these serve chiefly to the explication of Grammar, and are applyed to it; some are needful for the better understanding

standing of classical Authours, and are appropriated to them; and others are very requisite for the gaining of words, and phrases, and an ability for speaking or writing elegantly, and such times are set apart for perusing of them, as are commonly truanted away in idlenesse, or needlesse sport. Now by the joynt using of these together, I endeavour that a Scholar may have a pretty knowledge of the Language which he learneth, as well as of his bare Grammar Rules, which without it signifie nothing. And therefore to help children more easily to gain the Latine, I have translated such books as they learn whilst they get the Grammar, into their own mother-tongue, that by comparing, and using both together, they may be able after good acquaintance with the Latine, to waine themselves quite from English. He that desires further satisfaction concerning the *Translations* which I have already made, may peruse that *Advertisement*, that I caused to be printed before *Cato's Distichs English and Latine*.

And if any man shall think to tell me, that I seem to trouble my Scholars with too many books at once, because a
few,

few, if well learned, will suffice to make a Grammarian; I will give him here to consider;

1. That I have to deale with children who are delighted and refreshed with variety of books, as well as of sports, and meats.

2. That a Schoolmaster's aim being to teach them Languages, and Oratory, and Poetry, as well as Grammar, he must necessarily employ them in many Books which tend thereunto.

3. That the classical Authours are the same with other Schooles, and Subsidiaries may be provided at a common charge, as I shall afterwards shew.

The Scholars in a Grammar Schoole may be fitly divided into six formes, whereof the three lowest, which are commonly under an Usher, may be termed.

1. Rudimentaries, that learne the Grounds.

2. Practitioners, that exercise the Rules.

3. Proficients, that can speak and write true Latine. The three highest Formes, are employed by the Master to learne the Greek and Hebrew Tongues, together with the Latine, and to gaine
some

some skill in Oratory and Poetry, and matters of humanity; and of these I may name the lowest *Tertiani*, the middlemost *Secundani*, and the highest *Primani*, because they seem to differ one from another in ability of learning, as these Roman legionary souldiers did in strength and use of Armes.

This division I have purposely made, that whether one Master alone be put to teach the whole, or have one, two, or more Ushers to assist him, he may constantly train up his Scholars by one and the same Way of teaching, (altering now and then onely some circumstances, as his own Discretion shall better direct him,) and, that every Scholar may from his first entrance to the Schoole, proceed with cheerfulness in learning when he seeth plainly what he is to do from year to year, and how others before him in a playing manner, overskip those seeming difficulties, which he imagineth in his minde. And I conceive it will be no small satisfaction to Parents, and a mean to cease the indiscreet clamors of some against Schoolmasters, to see what method they observe in teaching, and how their children profit by degrees, according to
their

their present apprehensions, and growth in years.

And now the God of heaven & earth, in whose power alone it is to give increase; vouchsafe to bestow such a blessing upon our planting and watering, that our young plants may grow up in all godliness and good learning, and abound in the knowledge of our Lord *Jesus Christ*, whom onely to know, is eternal life. *Amen.*

S C H O-



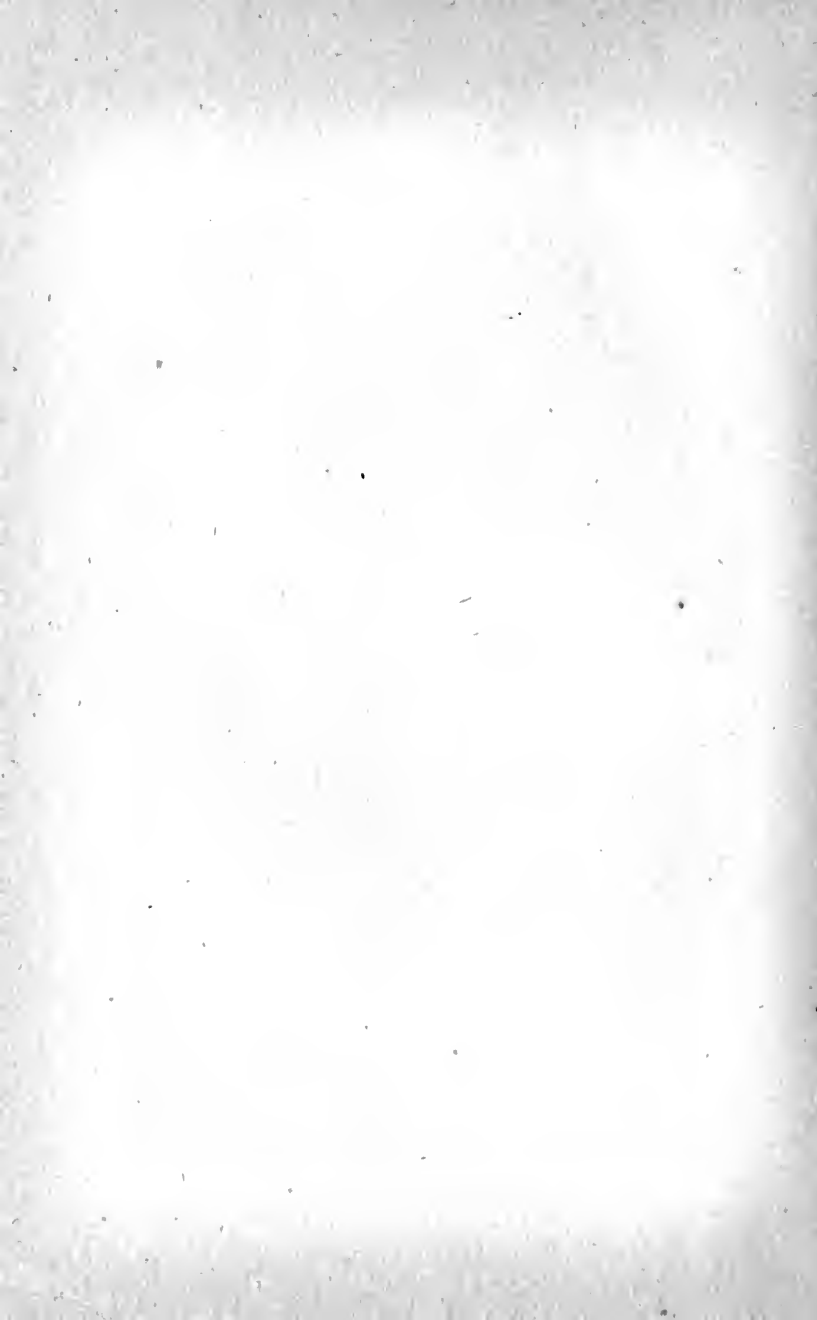
SCHOLASTICK
DISCIPLINE:

O R,
The WAY of ordering
a *Grammar-Schoole*,

Directing the not experienced,
how he may profit every particular Scholar, and avoyd
Confusion amongst
a multitude.

By C. H.

LONDON,
Printed by J. T. for Andrew Crook,
at the *Green Dragon*, in *Pauls*
Church-yard, 1659.



CHAP. I.

*Of the Founding of a Grammar
Schoole.*

THe most of the *Grammar Schools* which I have yet taken notice of in *England*, are of *two sorts* ;
The first I may call *mixt Schooles*, where a structure is made, and an allowance given of ten, twenty, or thirty pounds *per annum*, onely to one man to teach children freely, that inhabit within the precincts of one Parish, or of three or four neighbouring Hamlets, adjoyning. And such Schooles as these very seldom or never improve Scholars further, then to teach them to read and write, and learne some little (they know not what it meaneth) in the common Grammar; partly because the Master is overburdened with too many petty Scholars, and partly because many parents will not spare their children to learne, if they
can

can but finde them any employment about their domestick or rureall affairs, whereby they may save a penny. In some places more populous, an allowance is made to a Master of about twenty pounds *per annum* to attend Grammarians onely, and ten pounds to an Usher, whose work it is to teach the Petties: in such Schooles as these, I have knowne some boyes more pregnant witted then the rest, to have proved very good Grammarians, and to have profited so in the Latine and Greek Tongues, as to come to good maturity in University studies, by a Tutors guidance. But the Masters of such Schooles for the most part, either weaken their bodies by excessive toyle, and so shorten their dayes; or (as soon as they can fit themselves for a more easie profession, or obtain a more profitable place) after a few years quit their Schoole, and leave their Scholars to anothers charge, that either hath his method to seek, or else traines them up in another, quite different from that which they had been used to. And thus thorow the change of Masters the Scholars are either dispersed, or hindered from going on with that alacrity and profit, which otherwise they might.

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The second sort of *Schooles* are those which are *purely Grammatical*, being especially conversant in teaching the Art of Grammar. Now some of these have yearely salaries for a Master and one Usher, where the Master is employed in perfecting those Scholars, which the Usher hath already grounded. And many of these Schooles, (especially if they be situate in places where accommodation is to be had for Tabling) do happily train up many Scholars, which about sixteen or seventeen years of age, are fit to be sent to the University. But in regard there is no preferment attending these Schooles, the most pregnant witted children are commonly taken thence, after they are well grounded, and disposed on to other places, where they may gain it. So that of all others our *collegiate Schooles* or those that come nearest them, have the greatest advantage of making most Scholars. For these having commonly large revenues belonging to them, do not onely provide sufficiently for a Master and one Usher at least, but also for a certaine number of Scholars, which being for the most part the choicest wits, pickt out of other Schooles, and such as depend

pend upon hopes of advancement, do industriously bestirre themselves to attain what learning they can, and submit themselves orderly to such Discipline as is there exercised. But forasmuch as these greater Schooles rather intend the forwarding of such children as are already grounded, then busie themselves about meere Rudiments; it causeth many parents to disperse their little ones abroad to Tabling-Schooles, where (for the most part) there is but one man to teach a few promiscuously hand-over-head, without any settled Method, and these changing and removing ever and anon, as cause is offered, do seldome attain any stable proficiencie in Grammar-learning. Yet in some of these, where an able Schoole-Master is well seated, and provided with all fitting accommodations, so as to entertain many Gentlemens sonnes of good quality, and an able Usher to assist him in Teaching, I have observed children to make double profiting, in respect of other Schooles, because they have the advantage to spend much of that time at their bookes, which others trifle away, in running up and down about home; not to say, that the constant

stant eye of the Master is an especial means to regulate them in point of behaviour.

Now comparing all the Schooles which we have in *England*, with some that I read of in other countries, (that I may speak freely, and without offence to any man, submitting my self herein also to the judgement of those of my Profession) I do not know one that is so compleated, as (perhaps) many might easily be, with all necessary accommodations, and advantages to improve children to what they are capable of, in their playing years, and wherein we evidently see, how many places of education beyond the Seas, do quite outstrip us.

And therefore from what I have heretofore read in *Mr. Mulcasters Positions concerning the training up of children*, in ch. 40. (which he writ when he had been twenty years Schoole-master at *Merchant Tailors Schoole*, which was erected 1561, being afterwards head Master of *Pauls*, in 1600.) and what I have been informed touching *Mr. Farnabies* improvement of a private Grammar Schoole in *Gold-Smiths Alley*, now called *New street*, also *Jewen Street*; and what I my self have experi-

experienced for about fourteen years together, both in that place, and in *Lothbury Garden*, I am induced to think, that it is a matter very feaseable to raise many of our Grammar-Schooles to a far higher pitch of learning, then is ordinarily yet attained to in *England*. For whereas in most of our Grammar-Schooles (as I have noted) there is but one, two, or three Ushers besides a Master, imployed in teaching the Latine and Greek Tongues, and some smattering of the Hebrew, together in one room, to six or seven Forms of Scholars, who by reason of the noise of one another, (not to mention the clamour of children) and the multiplicity of their Work, with several boyes in each Form, do both over-tire themselves, and many times leave things to the halves; I conceive a course may be taken (especially) in Cities, and Townes of greater concourse, to teach a great multitude of Scholars (as *Corderius* professeth to have taught 500. and I have been informed, that in some places beyond Seas, 2500 are taught in one Schoole) without any noise, in a pleasing & profiting manner, & in their playing years; not onely the English, Latine, and Greek Tongues, (together with the Duties of Piety, and civil behaviour) but also the Easternne,

terne, and other needful forreign Languages, besides fair writing, Arithmetick, Musick, and other Preparatory Arts and Sciences, which are most obvious to the Senses; and whereof their younger yeares are very capable; that thereby they may be thoroughly fitted for ingenuous Trades, or to prosecute higher studies in the Universities, and so be able (when they come to mans estate) to undertake the due management of private or publick Affaires, either at home, or in other countries.

He that shall but consider the low ebbe that learning was brought to (by reason of the Danish barbarisme) in *England*, in King *Alfred's* dayes, who could not finde a Master in all his dominions, to teach him the Latine Tongue, (which he began to learn at thirty six years of age, having begun to read English at twelve, which his elder brethren, because less studious, could not attain to) and the paucity of them that understood Greek, not much above threescore yeares agoe, when a Scholar yet living of thirteen years old from the Schoole, was owned as a better Grecian, then most of the Fellowes of the Colledge to which he went; he that, I say, shall consider the former rareness of
the

the Latine and Greek Tongues in *England*, and now see how common they are (especially since Queen *Elizabeths* dayes, in whose time, more Schooles were built, then there were before in all her Realm) and withall, take notice what an excellent improvement that noble-spirited Mr. *Busbie* hath of late made at *Westminster* Schoole, where the Easterne Languages are now become familiar to the highest sort of Scholars, will undoubtedly think (as I do) that our children may be brought on to far more knowledge of Language and things, then hitherto they have been, and that also in a more easie manner.

And forasmuch as I observe it as a great Act of Gods mercy towards his Church, that, in this jangling age of ours, wherein too many decry learning, he hath raised up the Spirit of some, that know better what it is, to endeavour heartily to advance it, I shall here addresse my words to such whosoever they are, but more especially to the Honourable and Reverend Trustees for the maintenance of Students. And as before I have hinted somewhat touching the erecting of Petty-Schooles (whereof there is great need, especially) in *London*; so I will here presume (and I hope it will prove no offence) to publish what I
have

have often seriously thought, and sometimes spoken with some mens approbation, touching the most convenient founding of a Grammar-Schoole; that if it shall please God to stirre up any mans spirit to perform so pious a Work, he may do it, to the best advantage for the improvement of Piety and learning. For when I see in many places of this land, what vast summes have been expended (even of late) in erecting stately houses, and fencing large parcels of ground for Orchards and Gardens, and the like; and how destitute for the most part they stand, and remain without inhabitants; I am too apt to think, that those persons which have undergone so great a charge, to so little purpose, would willingly have disbursed as much money upon a publick good, did they but rightly know how to do it; since thereby their name and memory will be more preserved; especially, if they have no children or posterity of their own to provide for.

But to return to the contrivance of a Schoole, which is to be in many things (as I have mentioned) above the ordinary way of Schooling, yet gradually distant from, and subordinate to University Colledges, which would thence also take a further

further rise towards perfection in all kinds of Study and Action, For the better grounded a Scholar is in the principles of useful matters, when he comes to the University, the greater progress he will make there in their superstructures, which require more search and meditation ; so that at last he will be able to discover many particulars, which have not yet been found out by others, who (perhaps) have not gone so rationally to work, as he may do, having obtained the whole *Encyclopædia* of learning, to help him in all sorts of Books.

Such a Schoole then as may be fit for the education of all sorts of children (for we have seen the very poorest to have come to dignities of preferment by being learned) should be situated in a City or Town of great concourse and trading, whose inhabitants are generally addicted, and sufficiently accommodated to entertain Tablers, and are unanimously well-affected towards Piety, Learning, and Vertue. The place should be healthfully and pleasantly seated in a plentiful country, where the wayes on all sides are most commonly faire, and convenient passage to be had from remoter parts, both by land and by water.

The Schoole-house should be a large
and

and stately building, placed by it selfe about the middle of the outside of a Town, as near as may be to the Church, and not far from the fields, where it may stand in a good aire, and be free from all annoyances. It should have a large piece of ground adjoyning to it, which should be divided into a paved Court to go round about the Schoole, a faire Orchard and Garden, with Walks and Arbors, and a spacious green close for Scholars recreations; and to shelter the Scholars against rainy weather, and that they may not injure the Schoole in times of play, it were good if some part of the Court were shedded, or cloystered over.

This Schoole-house should be built three stories high, whereof the middlemost, for more freedome of the aire, should be the highest above-head, and so spacious, that it may contain (at least) 500. Scholars together, without thronging one another. It should be so contrived with folding doors made betwixt every Form, as that upon occasion it may be all laid open into one roome, or parted into six, for more privacie of hearing every Form without noyse, or hinderance one of another. There should be seats made in the Schoole, with Deskes before them, whereon

whereon every Scholar may write, and lay his book, and these should be so placed, that a good space may be left in the middle of the Schoole, so as six men a breast may walk up and down from Form to Form. The Ushers Pues should be set at the head ends of every Form, so as they may best see and hear every particular boy. And the Masters Chaire should be so raised at the upper end of the Schoole, as that he may be able to have every Scholar in his eye, and to be heard of all, when he hath occasion to give any common charge, or instruction. There may be shelves made round about the Schoole, and boxes for every Scholar to put his books in, and pins whereon they may hang their hats, that they be not trodden (as is usual) under feet. Likewise every Form should have a Repository near unto it, wherein to lay such Subsidiary books as are most proper for its use. The lowest story may be divided into several rooms, proportioned according to the uses for which they are intended, whereof one should be for a writing-Schoole, another for such Languages as are to be taught at spare houres; and a third as a Petty-Schoole for such children as cannot read English perfectly, and are intended for the Grammar-Schoole.

A fourth

A fourth room may be reserved for laying in wood and coales, and the rest made use on for Ushers or Scholars to lodge in, or the like occasion, as the Master shall think best to dispose of them to the furtherance of his Schoole. In the uppermost story, there should be a faire pleasant Gallery wherein to hang Maps, and set Globes, and to lay up such rarities as can be gotten in presses, or drawers, that the Scholars may know them. There should likewise be a place provided for a Schoole-Library, and the rest may be made use of as Lodging roomes, for Ushers and Scholars. But the whole Fabrick should be so contrived, that there may be sufficient lights and chimneys to every Form and roome. As for an house of Office, it should be made a good distance from the Schoole, in some corner of the close, where it may be most out of sight, and least offensive.

The Masters dwelling-house should be nigh the Schoole, and should contain in it all sorts of roomes convenient for entertainment and lodging, and necessary offices that pertain to a great family. It should have a handsome Court before it, and a large yard behind it, with an Orchard and Garden, and some inclosure of pasture ground. And there should be two
or

or three roomes made a little remote from the dwelling house, to which Scholars may be removed and kept apart, in case they be sick, and have some body there to look to them.

Now that every Scholar may be improved to the utmost of what he is capable, the whole Grammar Schoole should be divided into six Forms, and those placed orderly in one roome, which (as I have described) may be so divided into six, that the noyse of one form may not at all disturb or hinder another. There should also be six able Ushers, for every particular form one, whose work should be to teach the Scholars according to the method appointed by the Master, and (that every one may profit in what he learneth) to be sure to have respect to the weakest, and afford them the most help.

The Master should not be tyed (as is ordinary) to a double work, both to teach a main part of the Schoole himselfe, and to have the inspection and government over all; but his chief care should be (and it will be businessse enough for one) to prescribe Taskes, and to examine the Scholars in every form, how they profit, and to see that all exercises be duely performed, and good order constantly observed,

served, and that every Usher be dexterous and diligent in his charge, and moderate in executing such correction, as is necessary at any time to be inflicted for vitious enormities, but seldome or never, for errors committed at their Books.

As for the maintenance of such a School, it should be so liberal, that both Master and Ushers may think their places to be preferment sufficient, & not to be enforced to look for further elsewhere, or to direct their spare houres studies towards other Callings. It were to be wished therefore, that a constant Salary of (at least) 100.l. *per annum* might be allowed to the Master, and 30.l. 40.l. 50.l. 60.l. 70.l. 80.l. *per annum* to his six Ushers. The raising of which maintenance, (to use Mr. *Mulcasters* words) as it will require a good minde, and no meane purse; so it needs neither the conference of a countrey, nor yet the Revenue of a Romane Emperour. Besides, the Master for his encouragement, should have liberty to make what benefit he can by tabling in strangers; and every of the abler sort of inhabitants in the Town, should pay him (at least) 10.s. *per quarter*, for a sons teaching, but all the poorer children should be taught *gratis*, on condition they be sent constantly to the Schoole, and that
their

their Parents do engage they shall keep good order, and be cleanly and neat in their apparel; that they may not seem to disgrace their fellowes, or to be disdain'd by them for their poverty.

It would withall be a great encouragement to these poorer sort of children to learn, if some whom God hath enriched with more then enough, would spend the *supererrogation* of their wealth, (as *Mr. Mulcaster* terms it) in affording exhibitions of 8. or 10.l. *per annum* towards keeping them at the Schoole, or sending them abroad as they are fit, to Trades, or Universities. They that go thither, should have larger exhibitions allowed them, upon condition that they employ more time then others in the study of Tongues, and critical learning; for the promoting whereof, I shall onely propound *Mr. Mulcaster's* question in his own words, which are these; *If there were one Colledge, where nothing should be professed but Languages onely, (as there be some people which will proceed no further) to serve the Realme abroad, and studies in the Universitie, in that point excellently & absolutely were it not convenient? nay, were it not most profitable, &c.* As for what he writes further, (in Chap. 41. of his *Positions*) touching the *division of Colledges by professions*

professions and faculties ; and Mr. John Drury hath lately published (in his reformed Schoole) and his Supplement thereto, concerning the bringing together into one Society, such as are able to exercise themselves in any, or all kinde of Studies, that by their mutuall Association, Communication, and assistance in reading, meditating, and conferring about profitable matters, they may not onely profit their own abilities, but advance the superstructures of all learning to that perfection which by such meanes is attainable ; I refer the more judicious to their Books, and leave it to the consideration of those that endeavour to promote Schoole-teaching, whether such a Schoole as I have now delineated, would not be of great concernment to the Church and Commonwealth, where-out to pick more able Schoole-masters, that by degrees have been exercised in teaching all sorts of Scholars, for (at least) seven years together, then many men that have scarce saluted, or are newly come from the Universities, can suddenly prove to be. For I think it one thing to be a good Schoole-master, and another thing to be a good Scholar, though the former cannot well do his duty as he ought, except he be also the latter.

I might

I might here bewayle the unhappy divertment of *Jesus Colledge* in *Rotherham*, in which Town, one *Thomas Scot*, alias *Rotherham*, (a poor boy in *Ecclesfield* Parish) having had his education, and being advanced to the Arch-bishoprick of *York*, in the time of *Edward* the fourth, did out of love to his country and gratitude to the Town, erect a Colledge as a Schoole, for a Provost who was to be a Divine, and to preach at *Ecclesfield*, *Laxton*, and other places (where the Colledge demeanes lay;) and three Fellowes, whereof one was to teach *Grammar*, another *Musick*, and the third *Writing*; besides a number of Scholars; for some of whom he also provided Fellowships in *Lincolne Colledge* in *Oxford*. But in the time of *Henry* the eighth, the Earle of *Shrowesbury* (who as I have heard, was the first Lord that gave his vote for demolishing of Abbies) having obtained *Roughford Abbey* in *Nottinghamshire*, (to the Prior whereof the Lordship of the Town of *Rotherham* belonged) took advantage also to sweep away the Revenues of *Rotherham Colledge*, (which according to a rentall that I have seen, amounted to about 2000.l. *per annum*) and after a while (having engratiated himself with some Townsmen, and Gentlemen there-
about,

about, by erecting a Cock-pit) he removed the Schoole out of the Colledge into a sorry house before the gate, leaving it destitute of any allowance, till *Mr. West* (that writ the *Presidents*) in the time of Queen *Elizabeth* (and when *Mr. Snell* was School-master) obtained a yearely Salary of tenne pounds *per annum*, which is since Paid out of the Exchequer, by the Auditor of accounts. I remember how often, and earnestly *Mr. Francis West*, who had been Clerk to his Uncle, would declaime against the injury done to that Schoole, which indeed (as he said) ought still to have been kept in the Colledge, and how when I was a Schoole-master there, he gave me a Copy of the Foundation, and showed me some rentalls of Lands, and told me where many Deeds and Evidences belonging thereunto were then concealed, and other remarkable passages, which he was loth to have buried in silence.

But I onely mention thus much touching that worthy Foundation, to shew how charitably some men have been addicted to cherish the roots of learning, and how covetously others have been bent to destroy the whole body of it, even in former ages; And I hope none will be discouraged from Pious undertakings, for feare least
his

his benevolences should in these, or after times be perverted, when he considereth that God looketh upon the sincerity of his ends, and will accordingly reward him, though what he religiously intended, may unhappily be abused by others, contrary to his minde.

I shall now to end this Chapter, recite some *remarkable passages of Mr. Mulcasters* out of his *Positions* (*Ch. 40.*) which I leave to the consideration of others, to think how far they concurre with what I have said, as well concerning the foundation of a Petty, as a Grammar-Schoole. ‘If any well-
‘disposed wealthy man, for the honour that
‘he beareth to the murdered infants (as all
‘our erections have some respect that way)
‘would begin some building, even for the
‘little young ones which were no increase to
‘Schooles, but an help to the elementary
‘degree, all they would pray for him, and
‘he himself should be bound to the memo-
‘ry of the young infants, which put him in
‘remembrance of so vertuous an act.

‘The opportunity of the place, and the
‘commodity of able Trainers, whereof a
‘small time will bring forth a great many,
‘will draw many on, and procure good
‘Exhibitours, to have the thing go forward.

I could

‘I could wish we had fewer Schooles, so
‘they were more sufficient, and that upon
‘consideration of the most convenient seats
‘for the Countries, and Shires, there were
‘many put together, to make some few
‘good.

‘The use of under-teachers is not, as we
‘now practise it in Schooles, where indeed
‘Ushers be Masters of themselves, but to
‘assist the Master in the easier points of his
‘charge, which ought to have all under
‘his own teaching, for the chief points,
‘and the same under the Ushers, for the
‘more usual, and easie.

CHAP. II.

*How the Master should maintain his Authority
amongst his Scholars.*

Authority is the true mother of all due order, which the Master must be careful in every thing to maintain, otherwise he may command what he pleaseth, but withall, he must give the Scholars liberty to do what they list. Which what an horrible confusion in their places, what insufferable

sufferable neglect of their tasks, what unrulinesse in point of behaviour, what perpetual torment to the painful Master, and his Ushers, and what unavoydable disgrace it bringeth upon a Schoole, let them that are Actors, or Spectators thereof, give testimony. I. That therefore the Master may have all his lawful commands put in execution with due alacrity, and his decent *orders* diligently observed, I conceive it requisite, that,

I. He be sure in all things to *behave as a Master over himself*, not only by refraining those enormities and grosser faults, which may render him scandalous to every one, but *checking his own Passions, especially that of Anger* ; and if at any time he seem to have cause to be provoked to it, and feel it to come too violently upon him, let him rather walk aside awhile out of the Schoole to divert it, then expresse it openly amongst his Scholars by unseemly words or gestures. He should indeed endeavour to behave himself unblameably in all Christian-like conversation before all men, but so amongst his Scholars, that they may have much wherein to imitate him, but nothing whereby to disgrace him. And towards his neighbours, his affability should be such, as to win their love and respects,

so that they may be ready at all times to countenance the Masters well-doing, and to vindicate the credit of him and his Schoole, when they hear it unjustly traduced.

2. When he commands, or forbids any thing to be done, he should acquaint his Scholars with the end intended, and the benefits or inconveniences which attend such, or such a course. For *children* have so much use of reason as to *delight to heare perswasive arguments of reason, though the declivity of corrupt nature makes, that they do not much minde them*, where there is no feare of a rod for doing amisse. Yet sometimes it may be best to say onely, *Do this, or do it not*, where you think it of no concernment to them to know the reason, and would make trial of their readinesse to obey, without asking *why or wherefore*.

3. One main way to bring Scholars to a loving and awfull respect of their Master, is for him to shew himselfe at all times pleasing and chearful towards them, and unwilling to punish them for every error; but withall to carry so close an eye upon all their behaviour, that he can tell them privately, betwixt himself and them alone, of many faults they commit, when they

they think he knowes nothing, and let them see how he dare correct them for the like offences when they presume to commit them again, and especially if they behave themselves stubbornly before their fellows. Yet to win a boy of a more stubborne spirit, it is better sometimes to forbear blowes, when you have him submit to the rod, then to punish him so for a fault, as to make him to hate you, and out of a despight to you to do the like, or a worse mischief. And when any general misdemeanour is committed, the Master should shew himselfe impartial towards all, so as either to pardon or punish all. But in afflicting punishments, as he should let none escape, so he should let the most untoward feelee the most smart; but beware he deal not rigorously, much lesse cruelly with any; for that will cause an utter dislike in all the Scholars towards the Master, fearing he will deale so with them, in case they so offend, and thinking it to be no argument of love, where severity of correction is used.

4. But nothing works more upon good natured children, then frequent encouragements and commendations for well-doing; and therefore, when any taske
is

is performed, or order observed according to his minde, the Master should commend all his Scholars, but especially the most observant, and encourage the weak, and timorous, and admonish the perversest amongst them to go on in imitating their example, in hopes of finding as much favour at his hands, as they see them to have.

5. In some places a Master is apt to be molested with the reproachfull clamours of the meaner sort of people, that cannot (for the most part) endure to have their children corrected, be the fault never so heinous, but presently they must come to the Schoole to brave it out with him; which if they do, the Master should there in a calme manner admonish them before all his Scholars, to cease their clamour, and to consider how rash they are to interrupt his businesse, and to blame him for doing that duty to which he is entrusted by themselves, and others, their betters: But if they go about to raise scandalous reports upon him, he may do well to get two or three judicious neighbours to examine the matter, and to rebuke the parties for making so much adoe upon little or no occasion. Thus we shall

shall see Scholars abundantly more to respect the Master, when they know how grossely he is apt to be wronged by inconsiderate persons, and that wise men are ready to vindicate his cause. Whereas if they once see their Master liable to every bodies censure, and no man take his part whatever is said of him, they themselves will not care what tales they make to his utter disgrace, or ruine; especially, if he have been any whit harsh towards them, and they be desirous to out-slip the reines of his Teaching and Government.

CHAP. III.

*Of Schoole-times. Of Scholars going forth
of the Schoole, and of Play dayes.*

THough in many Schooles I observe six a clock in the morning to be the hour for children to be fast at their Book, yet in most, seven is the constant time, both in Winter and Summer, against which houre, it is fit every Scholar should be ready at the Schoole. And all they that come before seven, should be permitted to play
about

about the Schoole, till the clock strike, on condition they can say their parts at the Masters coming in ; else, they are not to play at all, but to settle to their books, as soon as they come.

But here the Master is to take heed, that he be neither too rigorous with those of weaker age or constitution for coming somewhat tardy ; nor indulgent towards those, who through manifest sloth, and frequent loytering, neglect the houre. For in the one it will breed a daily timerousnesse, and in the other it will make way to licentiousnesse ; and on the one side Parents will clamour, on the other side the Schoole will receive disgrace. However the best is to be as strict as possibly may be, in seeing that every Scholar come at the just houre, and to note it as a punishable fault in him that cometh late ; except he bring a note of excuse from his Parents, or Host's hand, and a promise withall, that he shall not offend often in that kind.

It is not amisse for every Scholar in every Form to put down his name in a book (kept common for that purpose) so soon as he comes to Schoole every day, that it may be upon record, whether

ther he used to come with the foremost or the hindmost, and how often he was absent from the Schoole; likewise every Scholars name should be called over according to the Bill every Schoole hour, and they that are present should answer for themselves, by saying *Adsum*, and his next fellow should give notice of him that is absent, by saying *Abest*.

The common time of dismissing Scholars from Schoole in the fore-noons, is eleven a clock every day, and in the after-noons, on Mondaies, Wednesdaies, and Fridaies, five a clock, but on Tuesday after-noons, foure; and on Thursdaies, three. Touching which, a care would be taken that the taskes of every Form may be fully dispatched rather a little before those houres then after; that then the Scholars which intend writing or cyphering, or the like, may go to the Writing-schoole, as they yet use to doe about *London*. Neither would I have the Scholars to be so precisely observant of the clock, as just upon the first stroke of it to rush out of the Schoole: but notice being given to the Master that it is stricken, and he having given the word for dismissing the Schoole, all the Scholars should come
one

one by one orderly out of their seats according to their Forms (the lowest beginning first, because they are commonly next the doore) and salute him with their hats in their hands, and so quietly depart out of the Schoole without thrusting, or striving one to get out before another. It were good if there were hour-glasses in the School, to give notice how the time goes on.

And for their ready going home, or to the writing Schoole, there should be private Monitors appointed to inform the Master, so soon as they return to the Schoole again, who they are that neglected their duty therein.

That space of intermission about nine and three a clock; which is used at *Westminster Schoole*, and some others, and is so much commended by *Mr. Brinsley* (*Chap. 33. of his Grammar Schoole*) cannot so well be observed, nor is it so requisite in those Schooles, in which Scholars meet not till seven in the morning; for the variety of their several tasks, will take away that tediousnesse that seems to accure by the length of time, and those *Subsidiary Books* provided for the lower Formes, will prevent the over-toying of themselves by their
present

present work. And that those disorders which usually befall in Scholars running forth in Schoole-time, may be somewhat remedied, this or the like course may be taken.

1. Let it not be lawful for above one boy in twenty to go forth at once; and at his going forth, let every one come to the Master, or that Usher to whose charge he belongs, and in his hearing repeat four or six Vocabula's or phrases, which he hath not said before, and then lay down his book, with his name writ in it in a place appointed within the Masters view, that so it may be knowne at once, both how many, and who are out of doores, and how long they tarry abroad. At their coming in, they should again repeat the like number of Vocabula's and Phrases, as they did at their going forth.

The Master should do well now and then to send a privie spie, who may truly observe and certifie him, how every scholar spendeth his time abroad, and if any be found to go forth upon no occasion, or to truant it without doors, let him be censured or reprov'd, according to his demerits.

3. The granting of a Play-day, is to be

be referred wholly to the discretion of the Master, who must in this be as fearful to work his Scholars hinderance, and the Schooles discredit, as willing by such a courtesie to gratify his deserving friends; who if they be any whit reasonable, will be easily satisfied with a just excuse of denial; but if they be unreasonably importunate, they ought to be served with as unreasonable a naysay; so that Play-dayes should be rarely granted, except to such as may seem to claime more then ordinary interest in the Schoole, and to whom the Master is bound to shew his due respects, especially before his Scholars.

In places of great resort, and where often sollicitation is used to be made for play (especially by mothers that come to visit their children which are tabled at Schoole) it were good that a piece of an afternoon were designed constantly afore-hand, on which (in case any suit should be made) the Scholars might have leave to play; but if not, that they be held to their Books. Yet if there have not a Play-day been granted, nor a Holy day intervened for some weeks together, the Master may of himself propound to his Scholars; that in
case

case they performe all their Tasks very well and orderly, so as to dispatch them by such an hour on such a day, they shall play the remainder thereof, & then (as at other times also when a Play-day is intended) one of the upper Form (at least) should make a Petitory Oration to the Master, or them that come to crave play; and another, a Gratulatory speech, after leave is obtained.

Where both Thursdayes and Saturdayes in the afternoons are halfe Holy-dayes, I think Tuesdayes the fittest, on which to grant play; in other places, Thursdayes may seem the best. But this I leave to the discretion of the Master, who knoweth what is most convenient for his own Schoole.

Now in granting a Play-day, these directions may be useful.

1. That there be never more then one Play-day granted in one week, and that onely when there is no Holy-day in that week, and when the weather also is clear and open, and the ground somewhat dry.

2. That no Play be granted till one a clock (at the soonest) when all the Scholars are met, and Orations have been said.

3. That all the Scholars be dismissed orderly

orderly into some close (or other place appointed for such a purpose) near the Schoole, where they may play together, and use such honest and harmlesse recreations, as may moderately exercise their bodies, and not at all endanger their health.

And because some boyes are apt to sneak home, or straggle from the rest of their fellowes out of their bounds, prescribed them to play in; you may do well to give order to him that hath the Bill of all the names, to call it over at any time amid their sport, and to take notice of all such as have absented themselves, & to give you an account of them, when they return into the Schoole; which should be upon Play-daies before five of the clock, that they may blesse God for his provident hand over them that day, and so go home. And that the Master may sometimes see into the various disposition of children, which doth freely discover it selfe by their company, and behaviour at play; he may now and then take occasion to walk at a distance from them, or (if he come nearer) to stand out of their sight, so as he may behold them in the throng of their recreations, and observe their
gesture

gesture and words, which if in any thing they be not as becometh them, he may afterwards admonish them in private to behave, or speak otherwise.

But an especial care must be taken, and a charge accordingly often given, that your Scholars do at no time play with any but their own Schoole-fel-lowes, or other ingenuous children about home; which their Parents or Friends know, and who[m] they are willing should be admitted into their company; for besides the evil which may be contracted by learning corrupt discourse, and imitating them in many shrewd turns: boyes that are under little or no command, will be very subject to brabble and fight with Scholars, and the rather because they know the Master will not allow his Scholars at all to quarrel, and if they can do them any maime, they will attempt it, that the Master may have occasion to call them to account for it. So perverse is our corrupt nature (especially) where education hath no sway.

CHAP. IV.

Of Admission of Scholars ; of Election of Forms ; and of Scholars orderly sitting, and demeanour in their seats, when they are at Schoole.

I. **N**O children should (as I have formerly said) be admitted into a Grammar Schoole, but such as can readily read English, and write a legible hand or at least be willing to learn to write, and to proceed in learning Latine. And it is therefore best to try, in the presence of their Parents or friends that bring them, what they can do, by causing them to read or write (if they can) before them, that themselves may be Judges of their present strength or weaknesse, and expect proficiencie from them according as they see their capacity, not hastening them on too fast, and rating at them daily, because (perhaps) in their judgments they do not learn so well as their neighbours children.

The best is to admit of young beginners

ners onely once every year, and then to take in all that can be gotten from the Petty-Schooles; for company will encourage children to adventure upon an uncouth course of learning, seeing the more the merrier; and any discreet Parent will be easily perswaded to forbear his son a while when he considereth it will be more for his profiting to have company along with him, as he learneth, and he may be daily bettered in reading English, and forwarded by learning to write, before he come from the Petty-Schoole.

The fittest season of the year for such a general admission of little ones into the Grammar-Schoole, doth seem to be about Easter; partly because the higher boyes are usually then disposed of to Trades, or the Universities, and partly, because most children are then removed from one Schoole to another, as having the Summer coming on for their encouragement.

When you have thus admitted a company of boyes together, you may let those that can read best, obtain the higher places, till they come to get the Rudiments of Latine without book, and then you may ranke them into a
Form.

Form. Because,

2. It is a main help to the Master, and a furtherance to all the Scholars, that the whole Schoole be reduced into Formes, and those also as few as may be, respecting the different years, and capacity of each Scholar. And if there were six hundred Scholars or more in a Schoole, they might all fitly be ranked into six Forms, by putting those of equal age and abilities together, and the toyle in hearing Parts, or Lessons, and perusing Exercises, (as I will shew anon) would not be much more with an hundred orderly placed, and well behaved in a room to themselves apart, then with three or foure single boyes in several employments. Not onely because the Master or Ushers do thus at once impart themselves to all alike, and may bestow more time amongst them in-examining any Task; but also because by this means *Æmulation* (as a main quickner of diligence) will be wrought amongst them, inso-much as the weakest Scholar amongst them will be loth to lagge alway behinde the rest; and there is none so stupidly blockish, but by help of company will learn that which he would not obtain

obtain being alone, and I have seen the very hindmost oftentimes to help all his fellowes at a dead lift. The Teachers constant care should be in every Form, as to direct and examine every particular boy, so to help forward the weakest, that in every thing he doth, he may understand himself, and it is not to be said, with what alacrity they will all strive to out-doe one another, so that sometimes he that cometh behinde all the rest, will be as fit to make a leader of the Forme, as those that are the foremost in it.

To provoke them all therefore to emulation, and that none may complain, or think himself injured by being left behinde; use constantly once at the end of a moneth, and when all your Scholars are together to make a free new choyce in every Forme, after this manner.

1. Let every Scholar in the Forme give his own voyce, concerning which boy he thinketh to be the best proficient, and ablest for the present to lead the company; and having set him aside, let them all passe their voyces again, concerning whom they judge fittest to stand the next to him.

2. Then set these two opposite
one

one to another, so as the better Scholar may take the leading of the upper side, on your right hand, and the other, the leading of the lower side, on your left hand.

3. And that there may not be much inequality in the sides, let the lower leader have the first call, and liberty to take what boy he thinketh the strongest, out of all the rest, and then let the higher leader have the next call, and liberty to take whom he liketh; and so let them proceed to call by course, till they have (like ball players) ranked all their fellowes to their sides, and so strongly and evenly set themselves in a posture one side against another, that it may be hard for any one to judge, whether is the stronger.

By thus choosing amongst themselves, they will be all so well pleased, that the Master shall never be blamed for endeavouring to preferre one boy before another, or keeping of any back, that would seem to go faster then his fellowes at his Book. And indeed I have sometimes admired to observe the impartiality and judgement of children in placing one another according to their abilities and parts, waving all other by-respects by
which

which men would be inclined to set one higher, and another lower. Yet if sometimes they seem to mistake in their judgement concerning a boy, that is but newly come amongst them; or to be too partial against any other upon some general splene, which is but very rare; The discreet Master may after the election, correct the error by giving such a one a place to his own liking, which he may keep till the next choyce, except some of his inferiours have a list to dispute with him for his place, and then he must put it to the hazard, having a lawful time given him to provide before-hand for the contest.

3. Let all the Scholars take their places in the Schoole, according to their several Formes, and let every one sit in his Form in that order in which he was elected. It were good that the seates were so equally set on both sides the Schoole, as that the higher side of each Form, might keep the higher side of the Schoole, I mean, that on the Masters right hand; and the lower side of the Form, the lower side of the Schoole, which is that on the Masters left hand. However, let the upper side take alwayes the upper, and the lower, the lower seats.

This

This placing of Scholars in an opposite manner, side against side, is good in many respects, as,

1. To know on a suddain who is unruly in, or absent out of his place.

2. To have them ready paired at all times for Examinations, Disputations, or Orations, or the like.

3. To keep order in going in and out of their seats to say, or in going home from Schoole, or the like.

4. To increase courage in the Scholars, who are delighted to let their friends see, what place they keep amongst the rest, when they come to visit them.

As they sit in their seats, be sure to keep them continually imployed, by proportionating every taske to the time and their strength, with respect to the capacity of the weakest; for by this means, the strongest boyes will have more leisure to help, and see the weakest can do their work, for which purpose they should be appointed sometimes to sit in the middle amongst the rest, that they may more readily be consulted with, & heard of all. These should sometimes construe, and sometimes examine over their Lessons, having their Grammars,

mars, and Dictionaries, and other Subsidiary books to help them, out of which they should appoint others to find what they enquire after; and this will be so far from hindering their own progresse, that it will encourage them to go faster onward, when they see how readily they can lead the way, and incite their fellowes to follow after them.

When in getting Lessons, the whole Form shall be at a *Non-plus*, let one of the leaders have recourse to the Master or Ushers, or to whom they shall appoint him to go for resolution. But I have found it a continual provoking of Scholars, to strive who should learn the fastest, to let both the sides of one Form, as they sit apart, so to look to provide their Lessons apart; and when they come to say Parts or Lessons, or to perform Exercises, to bicker one with another, and propound those things to be resolved in by their opposites, which they observe the Master to have omitted, and they think they cannot tell. And let it be constantly noted which side hath the better all the week, that when afterwards they come to a general dispute at the weeks end, for places or sides, it may be considered.

CHAP.

CHAP. V.

Of saying Parts, and Lessons ; and of perusing Translations, and all other kind of Exercises.

I. **T**He best time for saying *Grammar Parts*, or the like, is the morning, partly because the memory is then the freshest ; and partly, because children may take the opportunity over night to get them perfectly at home. But forasmuch as *Vocabula's* are more easie to be impressed in the mind, and require lesse paines in getting, I conceive it not amisse, that children be continually exercised in saying them for afternoons parts at one a clock, before which hour they may prepare themselves afore-hand (even) amid their play.

After parts said, the Master or his Ushers should immediately give Lessons to every Form, or appoint a boy out of an upper Form to give Lessons to that which is next below him, in his hearing ; which he should distinctly construe
once

once or twice over, and note out all the Words, wherein the most difficulty of parsing seems to lye, and name the Tropes and Figures, the Phrases, and other elegancies that are to be found (especially) in higher Authours.

The Lessons should be got ready to be said against ten a clock in the forenoon, and four in the after-noon; at which time the Scholars should come all orderly and quietly out of their Form, and taking their places where they ought to stand, (so as one side may be opposite to another) they should all make their salutes, and then say one after another, except they be appointed otherwise.

For sometimes when you have occasion to make more hastie dispatch with a Form, you may cause any one or more to say the whole Lesson, or by pieces; but be sure that they all come very well provided, and that every one be intent upon what another is saying, for which purpose you may note him that hath been most negligent in his seat, and ask him ever and anon, what it was that his fellow said last.

To save your own lungs in asking many questions, and telling Rules, or the

the like, you may let every two boyes examine one another, and your self onely help them, when they are both at a mistake.

You may easily amend that common and troublesome fault of indistinct and muttering speaking, by calling out a bold spirited little boy, that can speak with a grace, and encouraging him to give the other an higher note for the elevation of his voyce: for this will at last enforce the boy you are troubled with, to speak louder, and with a better grace; and to strive to pronounce his words more distinctly, then the other did before him.

After Lessons are ended, you may let every one propound what questions he pleaseth, for his opposite to answer, and this will be a means to whet them on to more diligence in getting them, before they come to say.

In the three lowest Forms, or in others, where all have the same Translations, or Dictates, you may cause onely him whose performance you most doubt of, to read what he hath written both in English and Latine, and help him, as you finde his errour, to correct it, and see that all the rest amend their own faults

faults accordingly. Afterwards, you may let one parse it both in English and Latine, and order them all to write it over again fair in a Paper-book for themselves, and to give you also a copy of it neatly written in a loose paper, every Saturday. And thus you shall have every one begin to leane to his own strength, a thing very necessary in all kinde of Exercises, though they doe the lesse. If you once take notice of any boyes strength, you may easily judge of what he bringeth, whether it be his own, or anothers doing.

But in the upper Formes, and where they have all several Exercises, it is necessary that you peruse what every Scholar hath done. And for this work, you may set apart Saturday fore-noons, after Grammatical Examinations are ended, and before they say their Catechismes. And that they may write them fair, you should sometimes compare them with their Copy-Books, or such pieces as they writ last, at the Writing-Schoole. Before they bring them to you to read, let them peruse one anothers Exercise amongst themselves, and try what faults they can finde in it; and as you read them over, where you see a
grosse

grosse mistake, explode it; where you espie any over-sight, note it with a dash, that they may amend it; but where you see any fault, which is beyond their power to avoyd, or remedy, do you mildely correct it for them, and advise them to observe it for the future. However, forget not to commend him most that hath done the best, and for his encouragement to make him read over his exercise aloud, that others may heare it, and then to hang it up in an eminent place, that they may imitate it; and if any one can afterwards out-doe it, let his exercise be hanged up in its stead. But if any one hath lazily performed his exercise, so that it be worse then all the rest, let it be cut in fashion of a leg, and be hanged up by the heel, till he make a better, and deserve that that may be taken down. It is not amisse also, to stirre them up to more diligence, to have a *Common-paper-Book*, wherein the names of all in every Form that have *optime* and *pessime* performed their weekly exercises may be written, and that the one may have the priviledge to beg a Play-day once a moneth, or to obtain pardon for some of his fellows; and the other may be confined to some task, when a Play-day is granted.

C H A P.

CHAP. VI.

Of weekly Repetitions: Of Grammaticall Examinations, and Disputations. Of collecting phrases, and gathering into Common-place-Bookes. Of pronouncing Orations, and Declamations.

I Have not in either of the foregoing Treatises made mention of any thing to be done on Fridaies, because that day is commonly spent in most Schooles, in repeating what hath been learned in the fore-going part of the week; which custome, because it is a mean to confirm childrens memories in what they learn, I willingly conform thereunto.

After Chapter's therefore read in a morning, let them repeat their wonted Parts, and afterwards their Lessons, all which they will be able to say together, out of their several Authours, so that some be made to repeat out of one book, and some out of another.

For if due care be but had afore-hand, that Scholars be very ready and
perfect

perfect in their daily taskes, it will take away all toyle and timerousnesse, which usually attends these Repetitions, and make that this day will become the veryest play-day in all the week; when boyes shall see that they have nothing to do, but what they can do already, (at least) with a little looking of it over on Thursdaies towards evening at home, what they have translated out of any Authour in Prose, should be read out of English into Latine, and what they learn in Poets, should be said (as well as can be) by heart, both for the verse and the matters sake, which will furnish them with Authorities, and sharpen their invention for versifying.

After Repetitions ended, the Master should note all the Phrases and Sentences, and other things observable in their Lessons, which they should transcribe into *Phrase-bookes*, and *Common-place-Bookes*, for their constant use in writing or speaking, or making Exercises, as we have mentioned already before.

And because the most leisure is gained on Friday afternoones, it will not be amisse about three a clock to let every Form to dispute side with side, one
after

after another, after this manner.

1. Let every one propound to his opposite two or three questions, which he thinks most difficult, out of his weeks work, which if the other cannot answer readily before he count six, or ten in Latine, let him be *Captus*, and the questions be propounded to his next fellow. The lowest in the Form may begin the dispute, and so go on to the highest on either side, who should keep reckoning of those that are capt, and how often.

2. Besides their weeks works they may try, who can most perfectly repeat *memoriter*, a part of the Grammar, or any Authour which they read, or who can recite the most Vocabula's under one head, or who can vary a phrase the best, or imitate any piece of an Oratour or Poet.

3. Some time would also be spent in *Capping Latine verses* amongst the lower Forms, and *Greek verses* amongst the highest; for which they may provide themselves out of a *Capping-book*, which seems to be made on purpose by *Bartholomæus Schonborn* or *Gnomologicon Poeticum*, made lately by *Mr. Rosse*, besides which, they may contrive a little Book of their own, wherein to write verses Alphabe-

phabetically out of the best Poets.

Let that side which appeareth to be the Victor have the upper seat in the Schoole, till a new choice be made, except the other can win it from them before, and bring them back with a hissing disgrace.

Amid these disputes, the Master must have a great care to suppress noise and tumultuous clamour, and see that no boy stirre out of his appointed place. For they are apt to heighten their spirits beyond moderation, if the Masters discretion doe not settle them.

Let it be now lawful for any lower boy in a Form, to dispute with one above him for his place. Mr. *Stockwoods* Disputations will be lawfull to the upper Scholars.

Now, that all your Scholars may be thoroughly grounded in their Grammar, so as not to be apt to forget what they have learnt in it; let them all be exercised in the examination of a part of it every Saturday morning thus;

1. Let the first and lowest Form examine the two next above them out of the examination of the Accidents, asking them the Questions as they are in the Book, and causing them to answer without book, and according to the Accidents.

2. Then

2. Then let all those three Forms run over the Examples of the Declensions and Conjugations, as I formerly shewed, & try, who can puzzle one another in declining any hard Noun, or Conjugating and Forming any Verb, and give the Rule of the Genders of the one, or Preterperfect tense, or Supin of the other ; when these have done,

3. Let the fourth Form examine the two highest Forms in *Examinatio Latinæ Grammaticæ*, and sometimes in *Elementa Rhetorices*, and then

4. Let all these three Forms run over the Paradigmes of the Greek Declensions and Conjugations.

5. Afterwards the two upper Forms may bicker with one another touching Grammar niceties, either Latine or Greek, which they have taken notice of, and collected into a *Common-place-book*, as I mentioned before. But a principal care must be had to bring all your Scholars to an habit of speaking Latine, and therefore a strict Law should be made and observed, that every Scholar (especially after he hath been one quarter of a year at Schoole) should either learn to speak in Latine, or be enforced to hold his tongue. And to help the little ones in so doing, besides those *Phrasiuncula* at the end of the
Grounds

Grounds of Grammar, they should have *Formulæ loquendi quotidianæ*, such expressions as are every day used (especially about the Schoole) writ down in a little book, that they may get them by heart at by-times. As for the other boyes, they will be better guided how to speak by the Rules of Grammar, and the constant use and imitation of approved Authors. I conceive, the penury of proper words and good phrase, with many Teachers, is a main reason why children are not as well trained up to speak Latine in *England*, as they are in many places beyond Seas, and the ready & frequent use of their Mother-tongue causeth, that they are hardly reclaimed from it to make use of another Language. Whereas, if whilest they are at the Schoole, they might hear little or no English spoken, nor be suffered to speak it, they would quickly conforme themselves to discourse in Latine. As I have known French boyes that understood not a word in English, to be able in two or three moneths to talk it as readily, as they that were English borne. Onely at the first, one must wink at their improprieties, and harshnesse in pronunciation of some words and phrases, and take their meaning by what they speak,
and

and after a while by custome and imitation of others, they will speak in Latine, as properly as the best; especially after they have gained the knowledge of Grammar, [and] accustomed themselves to observe the style of Latine Authours.

No day in the week should passe on which some Declamation, Oration, or Theme should not be pronounced, about a quarter of an hour before the Schoole be broken up, and after Lessons are all ended in the forenoon: That by assiduity in these exercises, the Scholars may be emboldened to perform them with a grace before whomsoever, and upon occasion of any solemnity, or coming of Friends into the Schoole. There should be two standing desks set opposite in the midst of the Schoole, for boyes to stand at, when they pronounce.

CHAP. VII.

*Of exercising Scholars in the Scriptures.
Of using daily prayers, and singing Psalms.
Of taking notes at Sermons, and Examination after Sermons.*

- I. **B**Esides that course which we have prescribed afore to every Form, of reading

reading part of a Latine or Greek Chapter before parts ; it is necessary for childrens more profiting in the Scriptures, to cause that an English Chapter be read every morning at the beginning, and every night at the [gi]ving over Teaching. And in this, every boy throughout the Schoole should take his turn, that it may be known how perfect he is in reading English readily, and distinctly. Let him that is to read, take his place at a desk in the middle of the Schoole, and be sure he speak aloud, and let every one reverently attend to what is read, the lower boyes looking upon their English, and the higher upon their *Latine Bibles*. Those also that are able to make use of the *Septuagint in Greek*, may doe well to procure them to look upon, especially seeing they are now to be had at a far cheaper rate then formerly, being but lately printed. When the Chapter is ended, you may demand of one in each Form what he observed, and let any one that is disposed, take the liberty to ask his opposite a question or two concerning some passage in it. *Mr. Pagets History of the Bible* will assist them herein, so they look upon it, before the Chapter be read ; you your self may do well sometimes to tell them what things are most remarkable in
that

that present Chapter. The Scholars of the upper Formes may do well to carry *Memoriale Biblicum* constantly in their pocket, by which they may be put in minde at all times, what passages they may finde in any Chapter.

2. After the Chapter is ended, they may sing the first, threescore and second, the hundred, or hundreth and thirteenth Psalm in Latine out of a little book formerly printed at *Oxford*, which one of the head Scholars should distinctly read unto them.

3. When the Psalm is done, the same Scholar should repeat those admonitions at the end of *Nowels* Catechisme, and then the whole Schoole should rehearse those Hymnes, which are there, the higher side of the Schoole saying one verse, and the lower the next *alternatum & conjunctis vocibus*; and at last conclude with one of those prayers for a blessing upon your endeavours.

These *Prayers* and *Psalmes* would be all writ together both in English and Latine in a little book, which would be necessary to be kept in the Schoole, for continuall, and daily use.

Some course would be taken that the Master may have notice what Scholars omit

mit the reading of a Chapter at home every night after supper ; but for this pious exercise (I hope) every Christian Parent will be ready to call upon and encourage their own Children, or others that are under their charge, as Tablers.

Now that the good Schoolmaster may more fully discharge his duty towards God and his Church (who have both entrusted him with the education of their children) to nurture and bring them up in the fear of the Lord ; it were expedient, if a course could be taken, that he might meet them all at the Schoole every Lords day in the morning, about an hour afore Church-time, where he may take the opportunity, to instruct them in *Catechetical doctrines*, according to what he may read in many excellent Books, that are as *Expositions of the Lords prayer, the Creed, and the ten Commandements*, and not wilde it in a tedious, unmethodized discourse, concerning things unnecessary to be taken notice of, and unmeet for children to be pusled with. And after a Psalme sung, and a Prayer said, he may see them go all before him orderly by two and two to the Church, where it is requisite that they should have a convenient place appointed to sit in together by themselves, and all within

within the Masters view. This would be an especiall means to prevent that unreverent behaviour in the Church, which is too usuall amongst Scholars, when they are glad to wander into by-corners to sit down to rest (or rather chat) in, or are ever and anon molested with quarrelsome lads, or unmannerly fellowes, that are apt to disquiet them, and thrust them out of their places. I have heretofore observed how *the ninth Canon* of our Church religiously enjoynes every Schoole-master to see his Scholars quietly and soberly behave themselves in the Church, and examine them at times convenient after their return, what they have borne away of any Sermon, which he cannot well doe, except he have them all confined to one place, where himself may sit near them.

After Church-time ended in the afternoon, the Master may doe well to see all his Scholars go before him in like order to the Schoole, where he should examine them, what they have heard or writ at the Sermon. Now in repeating Sermons, this course may be taken ;

1. Let every one of the lower Scholars repeat the Text, or a Proof, or some little pious Sentence, which was then delivered. And these he should get either by his own
attention

attention at the Church, or by the help of his fellowes afterwards. For there should be no stirre made in the Church, upon pretence of getting notes there.

2. Those in the four middlemost Forms should mind to write the Text, Doctrines, Reasons, Uses, Motives, and Directions, with the Quotations of Scripture-places, as they are best able.

3. These in the highest Form should strive to write as much, and in as good order as possibly may be ; your self now and then hinting to them some direction, what method they should observe in writing Sermons, and that may digest what they have written into that order, wherein they heard it deliver'd ; let them have a little time of respite amongst themselves, to compare their notes one with another, and to supply their defects, and amend what they have mistaken. Then

4. You may first cause one of your higher Scholars to read distinctly what he hath written, and afterwards two or three of other Forms, whom you please to pick out ; and last of all, let every one of the lowest Form tell you what he hath observed of the Sermon.

These things being orderly done, you may enlarge a little upon what point you think

think most necessary for them to remember, and practise, and conclude this holy dayes exercise, with singing of a Psalm and devout prayers, and charging your Scholars to spend the rest of the time in reading the Scriptures, and such religious books as tend to their farther profiting in Christian piety, you may comfortably dismisse them to their several homes, and expect Gods blessing upon your endeavours for the week following.

CHAP. VIII.

Of the Monitors Bill ; and of rewards and punishments in a Grammar-Schoole.

THat no disorder or vice committed either at Schoole, Church, or elsewhere, may passe un-noted by the Master ; he may cause his Scholars in the two upper Forms, to play the Monitors in their weekly turns, from Friday to Friday.

They may make one Bill to serve for all the week, proportionable to the number of Scholars of every Form, after this manner.

Nov.

Nov. 1659.		F.	S.	S.	M.	T.	W.	Th.
1.	G. C.	—	.	—	—	—	—	—
	J. O.	—	.	—	—	—	—	—
	T. P.	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
2.	R. B.	—	—	—	—	—	∴	—
	T. S.	∴	—	—	—	—	—	—
	R. M.	—	.	—	∴	—	∴	—
	S. M.	—	—	—	—	—	—	—
	—	—	—	—	—	—	—	—
3.	C. N.	.	—	—	—	—	.	—
	T. C.	—	—	—	—	—	—	—
	R. W.	—	—	—	—	—	—	—
	J. C.	—	—	—	—	—	—	—
	H. P.	.	—	∴	∴	—	—	—
	—	—	—	—	—	—	—	—
4.	R. B.	—	—	—	—	—	—	—
	L. S.	—	—	—	—	—	—	—
	N. R.	—	—	—	—	—	—	—
	B. F.	—	.	—	—	—	—	—
	—	—	—	—	—	—	—	—
5.	H. L.	—	—	—	—	∴	—	—
	S. S.	—	—	—	—	—	—	—
	R. H.	—	—	—	.	—	—	—
	P. B.	—	—	—	—	.	—	—
	—	—	—	—	—	—	—	—
6.	O. S.	—	—	.	∴	—	—	—
	W. T.	—	—	—	—	—	—	.
	S. D.	.	—	.	—	—	∴	.
	H. R.	—	—	—	∴	—	—	—

Wherein you see the letters above denoting the dayes of the week, the letters on the side shew the place where every Scholars name should be written, and the pricks within the lines, how every default may easily be marked with a pin, or a pen. So that,

1. This Bill may serve as a Catalogue to be called over every day at Schoole-houres to know who are absent, and may save a deal of trouble in making little notes of Scholars frequent misdemeanours.

2. If you cause every Bill to be dated, and keep them by you, you may know at any time who is the shrewdest, or most orderly boy amongst the rest, and give publick notice accordingly, that the one may be admonished to amend his manners, and the other encouraged to go on in well-doing.

3. Besides, it will work the greater awe among all the Scholars, when they shall know every fault they commit whilst they are at the Schoole will be upon Record, though the Master doth never punish it.

4. You shall finde it a meanes of much ease to your selfe, when you shall need onely to bid the Monitor take notice of a neglect, or fault committed and let it so remaine, till some fitter opportu-

opportunity or just occasion invite or (rather) enforce you to call to a reckoning.

5. For when you perceive any generall disorder, or some grosse thing is done, which ought not to escape correction, you may call for the Bill, and then censure those onely for example, whom you finde to be most often, and notoriously peccant, suffering the rest (that you called forth) to escape with an admonition to beware for the future.

Thus you shall gain your Scholars affections, when they shall see you unwilling to punish any without great cause ; & avoid that common out-cry which is wont to be made against a Schoole-master, upon report of a multitude of boyes being whipt at once.

6. So many pricks as are found upon any boyes name, may be said to deserve so many jerks ; but herein much discretion is to be used, that you seem not too severe, nor prove too partial. You may sometimes tell your Scholars what faults deserve more or fewer pricks ; as idlenesse one, wandring forth one, fighting three ; swearing, four, or the like : which are to be noted in the Bill more or lesse, according to the nature of the faults themselves.

He that is publick Monitor in one of the
two

two highest Forms may appoint two private Monitors to himself in every other Form, which may give him secret information of every misdemeanour committed in any place ; and this will be an especial meanes to keep all in very good order, with *seldome and moderate correction* ; *a thing to be desired* by every Schoole-Master for his own ease, and his Scholars better encouragement.

Those Scholars in every Form, which are indeed the most studious and diligent in their taskes, and constantly observant to keep good order, should often be commended to their fellowes, as patterns for them to imitate ; and when any one hath performed any task or exercise better then ordinary, he should receive some small gift at his Masters hand, as a new pen-knife, or a paper-book, or the like signal Testimony of the Masters approbation of what he hath done. Those Parents which are of more ability, may do well to allow the Master a small sum of money to reward their sonnes diligence now and then, and to excite them to the better performances of their taskes and exercises, which will invite them to go faster on in learning, then a rod can drive them.

As for inflicting punishments even upon the meanest & worst of children, it should
ever

ever be the most unwilling piece of work that a Master can take in hand ; and therefore he should not be hasty to punish any fault, whereof the Scholar hath not been præmonished, except it be such a notorious crime, as a boy cannot but know beforehand ; that he ought not to have done it. As for the *Ferula*, I wish (& as I have already done) for many reasons, which it is needless to commit to paper, that it might be utterly banished out of all Schooles. A good sharp birchen rod, and free from knots ; (for willow wands are unsufferable, and fitter for a Bedlam then a School) as it will break no bones, nor endanger any limbs, so it will be sufficient wherewith to correct those that shall deserve it in the lower forms, and for the higher Scholars, that will not behave as they ought to do, without blowes ; a good switch about their shoulders would (in *Quintilian's* judgement) seem fitter then a rod elsewhere ; and his reason is so modestly agreeable to nature, that as I am loth to mention it, so I wonder that it hath not more prevailed with many discreet Schoole-Masters, who (I perswade my selfe) have often read it, & cannot but approve of it as most Christian, however it dropt from a Heathens pen. But *Nobilis equus umbra virgæ regitur*. Ingenuous and towardly
Scholars

Scholars will not need so much as the shadow of a rod. And towards others that seem to extort a rod from the Master, whether he will or not, and (as I may say) will enforce him to fight, he should generally use such clemency in his hand, as not to exceed three lashes; in the laying on of which, he may contribute more or less weight, with respect to the demerits of the fault. But of this he should alway make sure, that he never let the offender go from him with a stubborn look, or a stomachful gesture, much less with a squealing out-cry, or muttering to himselfe; all which may be easily taken off with another smart jerk or two: but you should rather let him stand aside a little, and see how his stomach will settle.

That a boy may at once know you dare adventure to whip him, and withall, how little you delight in his skin; you may at some time, when he hath cause to think that he hath well deserved a whipping, and when you have him ready for the rod, pass him over with an admonition to beware another time; and if he again be peccant in the same kinde, you may give him more cause at present to remember both his faults together, and for the future to avoid them.

This even and indifferent carriage in
rewards

rewards and punishments, will make those Scholars that have any ingenuity in them, less willing to offend, and incline the rest to behave more dutifully, because they see their Master beare such a loving minde towards them all, and to be sharp in punishing none, but those that know they well deserved what blowes they had.

As for those boyes that do slight good order, and are apt to stirre up others to reject [them] it, (which are usually those of bigger stature, that perhaps, have not been acquainted with your teaching or Government, or know they shall shortly remove from under your command) or those that without any cause love to truant it abroad, or by other licentious demeanour bring disgrace to your Schoole, or offer any affronts to your selfe ; I conceive your best way is (at a fitting opportunity) to send for their Parents, or friends, with 1 or 2 judicious neighbours to be by (where there are no Governours of the School) & to let them justly know the fault, and adjudge what punishment such a boy deserveth ; but if the Parents be unwilling to have him corrected for his peremptory disorders, choose rather to send him home with them, then retain him any longer to the disturbance of the Schoole or your own unquiet. This you shall finde as an especial remedy to prevent

prevent such clamorous out-cries of supposed Tyranny, when every jerk that is given to a notorious unhappy boy for his insolent misbehaviour, shall chance to be multiplyed in the relating, (like *Scoggins Crowes*) from three to thirty. Which base obloquie and mis-report, what hinderance it bringeth to the flourishing of a Schoole, and what unseemly disgrace to a worthy Master, I need not mention.

But, because such boyes as these sometimes are apt to take it as an argument of the Masters pusillanimity, thus to send for their *Parents*, who *generally do not love to heare of their childrens faults*; the Master may take an occasion, where he sees admonitions will not prevaile, to watch them more strictly at every turn, and having found them to have committed some grosse enormity, to chastise them more smartly then ordinarily, yet so as to shew no rigour. And if after that he perceive them wilfully to rush into the same acts of lewdnesse, let him fairly turne them out of his Schoole, and signify the cause to their friends: at whose entreaties he should never take them again, except they will engage to forfeit a sum of money to be bestowed in public Books, in case they offend in that nature again.

As for the lesser sort of children, that
are

are apt to reiterate the same fault too often, for which they have sometimes been already corrected ; your surest way to reclaim them is, after you have once given them warning, to whip them for a fault, and if that will do no good, to double your strokes the second time ; but if a third time they come under the rod, and beg heartily for pardon, (as commonly then they will do, fearing lest their punishment should be tripled) you should not let them pass, except they can procure two of your more orderly boys, or one that is in your favour for his constant well-doing, to give their words for them, and to engage to be whipt for them, if ever they do the like. If you see they get sureties to your likeing, you may let them escape so ; but if they cannot, you may adventure to take their own single words ; and the care of their sureties, and fear to displease you again, will so work upon them, that they will seldom or never do the like afterwards.

Such faults as are vitiously enormous, are to be duely punished with a rod, according as the obliquity of the will appeareth in them, more or less ; as for such as are committed for want of understanding, they are to be remedied by due instruction, but those that seem to offend through laziness, and careless neglect, should be abridged

ed

ed of desired liberty, when others have leave to play. The shutting of children up for a while into a dark room, and depriving them of a meals meat, or the like (which are used in some Tabling Schools) as they are not of good report, so they cannot be commendably or conveniently used in our greater Schooles.

But these things I leave to the discretion of every prudent Master, who is able to judge of every particular action by its several circumstances, & to take such course as he sees best availeable for the orderly management of his own Schoole, especially where he is not tied to any rules of Government.

CHAP. VIII.

Of Scholars writing their exercises fair, and of keeping their books handsome. And of erecting a Schoole-Library for the Masters Recreation therein, at vacant houres.

THough the teaching of children to write a fair hand, doth properly belong to writing-Masters, as professors of that Art; yet the care of seeing that all they write in Paper-books, and loose papers, by way of Exercises be neatly done, doth pertain to every Schoole-Master; and therefore

therefore we shall here touch a little concerning that, and also shew what heed is to be taken about keeping their Books.

The usual way for Scholars learning to write at the Country Grammar-Schooles, is to entertain an honest and skilful Penman, that he may constantly come and continue with them about a moneth or six weeks together every year, in which time commonly every one may learn to write legibly. The best season for such a mans coming is about *May-day*, partly because the dayes are then pretty long, and partly because it will be requisite for such as are then getting their Grammar Rudiments, to learne to write before they come to Translations. The Parents of all other children would be advised to let them take that opportunity to improve their hands, forasmuch as the benefit thereof will far exceed the charge, & it will be a means of better order to have all employed together about a thing so necessary. The Master of the Schoole should often have an eye upon them, to see what they do, and how they profit, and that they may not slack in their other learning, he may hear them a part at morn, and a lesson at noon before their Copies be set, or their books can be provided for them; and proportion their weekly exercises accordingly. And that the
stock

stock which they then get, may be better increased against the next year, the Pen-man should cause them to write a piece, a day or two before he leave them, as fair as they can, with the date above it, and their names subscribed underneath, which the Schoole-Master may safely keep by him as a Testimony of what they can perform, & take care to see that their writing for the future be not much worse. This Pattern or Copy I formerly received from that industrious pen-man *Mr. Roger Evans*, who had sometimes taught me to write; being a Scholar at *Wakefeld*, and afterwards yearly taught my Scholars, whilst I was School-Master at *Rotherham*.

June 1. 1635.

A man cannot any way enter into the canonized rule, to come to Gods holy will and kingdome, except he reform, and become acquainted with vertuous manners, in most prudent sort that may be, &c.

Roger Evans.

But in *London*, (which of all places I know in *England*, is best for the full improvement of children in their education, because of the variety of objects which daily present themselves to them, or may easily be seen once a year, by walking to *Mr. John*

John Tradescants, or the like houses or gardens, where rarities are kept, a Book of all which might deserve to be printed, as that ingenuous Gentleman hath lately done his by the name of *Musæum Tradescantianum*, a *Collection of Rarities*; could Parents at home but halfe so well look to their behaviour, as the Masters do to their learning at Schoole) it is ordinary for Scholars at eleven and five a clock to go to the Writing-Schooles, and there to benefit themselves in writing. In that City therefore, having the opportunity of the neighbourhood of my singular loving friend *Mr. James Hadder*, (whose *Coppy bookes* of late printed, do sufficiently testify his ability for the profession he hath undertaken, and of whose care and pains I have had abundant triall by his profiting of my Scholars for (at least) twelve years together; who had most of them learned of him to write a very fair hand; not to speak of Arithmetick, or Merchants Accounts, which they gained also by his teaching at spare times) *In the Token-house garden in Lothbury*, somewhat near the *Old-Exchange*; I so ordered the business with him, that all my lower Scholars had their little Paper-books ruled, wherein they writ their lessons fair, and then their Translations, and other Exercises in loose papers in his sight,

sight, untill they were able to do every thing of themselves in a handsome manner. And afterwards it is not to be expressed, what pleasure they took in writing and flourishing their Exercises, all the while they continued with me at the Schoole. This or a better course (perhaps) may be taken at other Schooles, where they have a Writing-Master constant and ready to attend them every day throughout the year, as I have heard *Mr. Farnaby* made use of *Mr. Taylor* a famous Pen-man, for the teaching his Scholars to write. If at any time a Scholar doth not write his Exercises in the fairest manner that he is able, his punishment may be to write them over again, whilst others play. I have been told of a Porter, that could neither write nor read, who if at any time he had seen his son write his Exercises at home, in a worse hand then he thought he was able to do, would teare them to pieces, and thus at last enforced the young Scholar upon a very good hand of writing; which rude kind of dealing with a childe, though I would have no Parents to imitate, yet I would advise them sometimes to look upon their childrens writing at home, and to encourage them to do it in the neatest fashion. For as it will be an ornament to them in their learning, and an especiall
furtherance

furtherance of their Studies, or future employments elsewhere, so it will be a great ease to the Master in the perusal of what they have written; I, with some others, have bin sorry to see some of that reverend and learned *Mr. Hookers Sermons* come in *manuscript* to the presse, and not to have been possible to be printed, because they were so scribblingly written, that no body could read three words together in them. It is commonly objected to the best Scholars in any of the three Professions, that they write the worst hands, and therefore I wish that care may be taken to prevent that objection at the Schoole, to a future generation.

Now to train up Scholars as well in Calligraphy as Orthography, whilst they write their Translations in a Paper-book, they should often be admonished,

I. To keep a large Margent on both sides, & to leave the space of a long letters length betwixt every line, and of a small letters breadth, betwixt every word: and to regard the Proportion of every particular letter, and the difference betwixt j and i, and v and u, and above all to beware of blotting or soyling their books.

I. To

2. To make every *Comma*, *Colon*, *Semicolon*, *Period*, notes of *Interrogation*, *Parenthesis*, and notes of *Admiration*, &c. in their due places.

3. To write all their words in an even line with the tops, bellies, and bot-tomes of the letters of an even size, and when they have an occasion to divide any word, to part it by its just syllables, making this mark Hyphen (-) at the end of the line. And

4. In Latine to give an Adverb, or other word its note of difference, & the like, as the Grammar will further direct them. But for directions in fair writing, I refer him to that sheet which *Mr. Hodder* hath caused to be printed before his *Copy-book*, which will sufficiently commend its Authour.

After they have once got an habit of these things, they will more easily observe them in future Exercises, the neglect whereof will be harder to remedie afterwards, which I have seen too grosse in some mens letters that have come from the Universities.

As for Books; a care would be first had to procure those of a faire print in good paper, and strongly bound; then the Master may more easily see that his Scholars keep them all safe and cleanly,
and

and free from scribbling or rending, by causing them at a time unexpected to bring all their books before him, and to shew their names, together with a note of the price, fairly writ in the middle of every one of them, as well as at the beginning or end. And that none may squander his own or pilfer away anothers book, or have it carelessly thrown about, or to seek, when he should use it, the Master may do well to make every Scholar once a quarter to deliver him a *Catalogue of his Books*, with the day of the moneth and his name subscribed, which he may lay by him, so as at any time to call him whom he suspecteth to be negligent of his books, to a private and particular account of them. That the Schoole may be furnished with all kind of *Subsidiary books* for the general use of all the Scholars (to be laid up in *Repositories* or *Presses*, as so many little Libraries belonging to every Form, and to be safely kept under lock and key) whereof the headst boy in each Form should take the charge to deliver them out, and see they be brought in every night without being abused ; it would not be amisse, that every Scholar which is admitted into the Schoole, should give 12. pence (besides what is accustomed to be paid to the Master) and every one at his removal into a new Form should give 12. pence likewise, towards the procuring of common Books.

books. The Master also may do well to stir up his friends that come to visit the Schoole, or especially such as prevaile with him for a Play-day, to contribute somewhat towards the furtherance of childrens learning, as well as to be earnestly importunate for that which may hinder it. But where a Schoole is liberally endowed, it would be good that a considerable stock of money were appointed to be laid out yearly in all kinde of Schoole-books, whereby the poorer sort of children may have whereon to learn, and they, & all other Scholars, wherewith to help themselves in their Lessons and Exercises.

And might I become a Petitioner to the forementioned *Trustees, for the maintenance of Students*, or any that are both willing & able to promote the growth of good learning, I should desire, that *towards the better compleating of a Grammar-Schoole, there might be a little Library well furnished with all sorts of Grammars, Phrase-books, Lexicons, Dictionaries, Orators, Poets, Histories, Herbals, Commentators, Scholiasts, Antiquaries, Criticks, and some of the succinctest and choicest Authours for matters of Humanity, Divinity, Medicine and Law; besides those which treat of every Art and Science, whether Liberal, or Mechanical*, that he that is employed as a *professed Schoole-Master* may throughly stock himself with all kinde of learning, and be able to inform his Scholars

lars in any thing that shall be necessary for them to know. For *every new Master cannot at the first be provided of a good study of books*, for his own private use, and his Scholars benefit, neither indeed at any time can he procure them, without great trouble and charge, especially, if he live at a place far distant from *London*. I have observed it therefore as a great point of discretion, as well as a matter of charity, in *Mr. Calfe*, that in founding his Grammar-Schoole at *Lewin-ham*, he provided a Library for the Masters use, as well as a house for him to dwell in. And I took notice of that charitably disposed Gentleman, and Citizen Deputy *Adams*; that when he went about to erect a School in his native country of *Shropshire* (if I mistake not) he consulted with *Mr. Langley*, and brought him along with him to *Sion Colledge*, to see what books he judged most convenient to furnish a Library withall for the Schoole-Masters use, and I heard since he bestowed (at least) 100. l. in choice books for that purpose. I onely mention these two worthy persons (the *former* whereof is dead, and the *latter* living in *Lawrence Lane London*) to let others see, that in this present age of ours, we want not patterns of well doing, if any be desirous to imitate them in their pious actions; and I hope God hath already inclined the hearts of many, as
he

he hath given them store of riches, to endeavour to distribute and do good in this kind, even now whilst they live, in their generation.

I will conclude this Chapter with that which I heard lately related, of a cheap, easy, profiting, and pious work of charity, which one did, in bestowing 40. *s. per annum*, towards buying *English Bibles*, which were to be given to those children in the Parish, that were best able to read in them ; and I do verily believe, that were an annuall summe laid out in procuring a certain number of books, for such as should best deserve them in every Form at a Free Schoole, it would be a greater incitement to provoke children to learn, then any perswasions or enforcements which are commonly yet used.

CHAP. IX.

Of Exclusion, and breaking up Schoole, and of Potations.

I Should here adde something touching those usual customs which are yet on foot in most places, of Scholars excluding, or shutting out the Master once a year, and capitulating with him about orders to be observed, or the like ; but forasmuch as I see they differ very much, and are of late discontinued

nued in many Schooles, I will onely mention how they may be carried on, where they yet remain, without any contest, or disturbance, till at last they dye of themselves.

1. Therefore there should be no *Exclusion*, till after *Saint Andrews* day, and that the Master know of it before-hand, that all things may be ordered handsomely to the credit of the Schoole.

2. That at the time of *Exclusion*, the Scholars behave themselves merrily and civilly about the Schoole, without injuring one another, or making use of any weapons, whereby to endanger themselves, or doe harm to any thing in the Schoole.

3. That the Heads of each Form consult with their fellowes, what things they would desire of the Master, and that they bring their suites to the highest Scholar in the Schoole, that he may prefer them to the Master, writ fairly in Latine, to receive his approbation or dislike of them, in a milde way of arguing.

4. That the Master doe not molest, or come amongst his Scholars, all the while they are drawing up their Petition about Schoole-orders, nor trouble himself concerning them, more then to hear that they keep good rule.

5. That every Scholar prepare all his Exercises, according to his Form, to be ready
to

to be hanged out before the Schoole doors, or windowes (or rather to be hanged over his place within the Schoole, against the Masters coming.

6. That the Master upon notice that all things are prepared for his coming, goe quietly to the Schoole, being accompanied with some of the Scholars Parents, and after he have before witnesse subscribed to their Petition at the door, to enter into the School in a peaceable and loving manner, and receive from his Scholars, (and also make to them) a short congratulatory Oration, and so dismisse them to play.

By thus doing, a Master shall both prevent his Scholars, behaving themselves against him, in such rude and tumultuous manner, as hath formerly been used ; and give them and their Parents no occasion to grudge at him, for seeming to take upon him too abruptly to break *old use and custome* ; which so long as it becometh an encouragement to their learning, may the better be indulged to young Scholars, whilst no evill consequences attend it. It is yet a custome retained in some Schooles in the Countrey, for Scholars to make a *Potation* or generall Feast once a yeare ; (and that commonly before *Shrovetide*) towards defraying the charge whereof, every one bringeth so much money, as his Parents think good to allow him,

him, and giveth it to the Master to be expended in a dinner orderly provided for them, or in some kinde of banquetting manner, which children are commonly more delighted withall; and for this there needeth no further direction then to say, that it concerneth the Master at such times to be cheerfull and free in entertainment of his Scholars (whether at his own house or elsewhere) and to see that they keep such order and moderation (especially in drinking) that it may rather be a refreshment and encouragement to them (as it is indeed intended) then any occasion of distemper or debauched behaviour amongst them. And after thanks given to God for his mercy towards them, in that particular expression of joy and rejoycing one with another, the Scholars should all goe together into the fields to take a little more liberty of Recreation, then ordinary; yet with an especial regard had, that they catch no cold, or otherwise endanger their bodies.

In *London*, and most other places, the usual manner remaineth of *Breaking up Schooles* (for a time of intermission of Studies, and visiting of friends) about a week before *Christmas*, *Easter*, and *Whitsuntide*, till the week following those holy dayes begin, at which time every Scholar bringeth something to the Master as a token of his own,
and

and his Parents gratitude, for his care and love towards him. Now that the Master may also then testify his forwardnesse to requite their courtesies, and encourage his Scholars, he should every *Breaking up day*,

1. Provide some fitting Collation to be imparted and distributed by himselfe to his Scholars, who will thankfully take a small gift, as a token of more singular favour at his hands, then anothers.

2. Invite his Scholars Parents, together with such Gentlemen and Ministers, as he is better acquainted withall, as well to take notice of what his Scholars in every Form are able to doe, as to grace him with their company.

3. Let the Scholars in each Form be furnished with such Exercises as belong to them, in loose papers, and have all their Translations writ fairly in their books, to be ready to shew to any one that shall desire to look upon them. The higher Forms should entertain the company with some elegant Latine Comedy out of *Terence* or *Plautus*, and part of a Greek one out of *Aristophanes*, as also with such Orations, and Declamations, and Coppies of several sorts of verses, as are most proper for celebrating the solemnity of the time at hand, and to give satisfaction to the present meeting. The lesser boyes should remain orderly in their formes,

formes, to be ready to give answer to any one that shall examine them in what they have learnt, or would know what they are able to perform.

This, as it will be an encouragement to the Scholars to go on cheerfully at their books, so will it be an endearment of their friends to the Master, and a meanes to preserve the credit of the Schoole against all virulous aspersions, that are apt causelessly, and too often to be cast upon it, by unworthy and illiterate persons.

It were necessary that such orders as you would have your Scholars duely to observe, and the mulct to be undergone for every particular default, were fairely written in a Table, and hanged up in some eminent place in the Schoole, that every one may at any time take notice of them, and learn more readily to conform to your Discipline. I had thought here to have added another sheet or two concerning *Schoole-orders*, and Scholars more decent *Behaviour*; but considering the present haste of the press in finishing the work, and fearing lest this little Book should swell to too great a Bulke, I choose rather to deferre them till another opportunity. For, whilst I intended onely to give a few directions to the lesse experienced for the better ordering of Grammar Scholars; I have run over most of the most
consi-

considerable matters which concern the managing of a Schoole. Which, a man that is constant to his employment, loving towards children, discreet in his behaviour, a well grounded Scholar, and an honest Christian, desirous to serve God cheerfully in the calling of a Schoole-Master, may undoubtedly perform without any extraordinary toyle or disturbance, either of minde or body. God in mercy enable me, and all that labour in this necessary profession to persevere in our duty, whatever discouragements may seem to attend it.

CHAP. X.

Of the Method of Teaching, which was used in Rotherham Schoole by Mr. Bonner, an experienced Schoole-Master there, who was thence chosen to Chesterfield, where he died.

THat none may censure *this Discovery* which I have made to be an uncouth way of Teaching, or contrary to what had been aforetime observed by my Predecessors at *Rotherham Schoole* (which is the same that most Schoole-Masters yet use) I have hereto annexed their method, just as I received it from the mouth of some Scholars, who
had

had been trained up therein all their time at that Schoole, and thence sent to the University ; before I came thither to be Master,

The custome was,

1. To enter boyes to the Schoole one by one, as they were fit for the Accidents, and to let them proceed therein severally, till so many others came to them, as were fit to be ranked with them in a form.

These were first put to read the Accidents, and afterwards made to commit it to memory ; which when they had done, they were exercised in construing and parsing the examples in the English Rules, and this was called the first form : of which it was required to say four Lessons a day ; but of the other forms, a part and a Lesson in the fore-noons, and a Lesson onely in the after.

2. The second form was,

1. To repeat the Accidents for Parts.

2. To say fore-noons Lessons in *Propria quæ maribus*, *Quæ genus*, and *As in præsentis*, which they repeated *memoriter*, construed and parsed.

3. To say an after-noons Lesson in *Sententiæ Pueriles*, which they repeated by heart, and construed and parsed.

4. They repeated their tasks every Friday *memoriter*, and parsed their Sentences out of the English.

3. The third form was enjoyed first to repeat

repeat two parts together every morning, one out of the Accidents, and the other out of that forementioned part of the Grammar, and together with their parts, each one was made to form one person of a verb Active in any of the four Conjugations.

2. Their fore-noons Lessons were in *Syntaxis*, which they used to say *memoriter*, then to construe it, and parse onely the words which contain the force of the Rule.

3. Their fore-noons Lessons were two dayes in *Æsops Fables*, and other two dayes in *Cato*; both which they construed and parsed, and said *Cato memoriter*.

4. These Lessons they translated into English, and repeated all on Fridayes, construing out of their Translations into Latine.

4. The fourth forme having ended *Syntaxis*, first repeated it, and *Propria quæ maribus*, &c. together for parts, and formed a person of a verb Passive, as they did the Active before.

2. For Lessons, they proceeded to the by-rules, and so to *Figura* and *Prosodia*.

3. For after-noon Lessons, they read *Terence* two dayes, and *Mantuan* two dayes, which they translated into English, and repeated on Fridayes, as before.

5. The fifth forme said one part in the Latine, and another in the Greek Grammar together.

2. Their

2. Their fore-noones Lessons were in *Butler's Rhetorick*, which they said *memoriter*, and then construed, and applyed the example to the definition.

3. Their after-noons Lessons were 2 days in *Ovids Metamorphosis*, & 2 days in *Tullies Offices*, both which they translated into English.

4. They learned to scan and prove verses in *Flores Poetarum*, and repeated their weeks works on Fridayes, as before.

6. The sixth forme continued their parts in the *Greek Grammar*, and formed a verb Active at every part.

2. They read the *Greek Testament* for fore-noones Lessons, beginning with Saint *Johns Gospel*.

3. Their after-noones Lessons were two dayes in *Virgil*, and two dayes in *Tullies Orationes*. They construed the *Greek Testament* into Latine, and the rest into English.

7. The seventh forme went on with the *Greek Grammar*, forming at every part a verb Passive, or Medium.

2. They had their fore-noones Lessons in *Isocrates*, which they translated into Latin.

3. Their after-noon lessons were 2 dayes in *Horace*, and 2 days in *Seneca's Tragedies*; both which they translated into English.

8. The eighth forme still continued their parts in the *Greek Grammar*.

2. They said fore-noones Lessons in
Hesiod,

Hesiod ; which they translated into Latine, and afternoones Lessons in *Juvenal*, and afterwards in *Persius*, which they translated into English.

9. The ninth and highest forme said morning parts in the *Hebrew Grammar*, forenoons Lessons in *Homer*, and afternoons Lessons in some *Comical Authour*.

Thus when I came to *Rotherham*, I found two or three sorts of boyes in the Accidents, and nine or ten several formes, whereof some had but two or three Scholars in it ; and one of these formes also was not very far from that which was below it. So that I being to teach all my self alone, was necessitated to reduce them to a lesser number, and to provide such helps for the weaker boyes, as might enable them to go on with the stronger. Besides, observing how barren the Scholars were of proper words and good phrases, with which their present Authours did not sufficiently furnish them for speaking or writing Latine, I was enforced to make use of such books amongst the rest, as were purposely made for that end, and having at last brought the whole Schoole into a good method and order, so as the Scholars learned with profit, and I taught them with much ease and delight ; I was perswaded to write over what I had done, that I might leave it as a pattern for him that suc-

succeeded me ; and this was the ground-work of my Discovery.

The manner of giving Lectures before I came was,

1. For the two highest boyes in the eighth forme, to give Lectures to all the lower formes, each his week by turnes.

2. The highest Scholar in the Schoole, gave Lectures to the second form.

3. Those in the highest form were commonly left to shift for themselves.

The manner of the Masters hearing Lessons was this ;

1. The highest boy in the form at their coming to say, construed his Lesson two or three times over, till he was perfect in it, that his fellowes might all learn by him, to construe as well as he ; then every one construed according to the order in which he stood.

2. They parsed their Lesson[s] in that order, that they had construed it in.

3. They translated every day after the Lesson, and shewed it altogether fair written on Fridayes.

Their Exercises were these ;

1. The four lowest formes translated at vacant times, out of some English book.

2. The higher formes, having a subject given them every Saturday, made Themes & Verses upon it, against that day seven night.

The

The manner of collecting phrases was that every Friday in the afternoon, the boyes in the highest form collected phrases for the lowest formes, out of their severall Authours, which they writ, and committed to memory against Saturday morning.

The set times for Disputations, were Fridayes, and Saturdayes at noon, and the manner thus ; one boy answered his day by course, and all his fellowes posed him out of any Authour, which he had read before.

A part of Thursday in the afternoon, was spent in getting *the Church Catechisme*, and the *six principles of Christianity* made by *Mr. Perkins*.

Finding this method (which is used also in most Grammar Schooles) to concur in the main grounds with that which I had been taught at *Wakefield*, but not to be so plain and easie, as that was to children of meaner capacities : I began to seek (not so much to alter any thing, as) to supply what I saw defective in it ; having these and such like considerations often in my mind,

1. Though every man liketh his own method best, yet none ought so far to be conceited of his own, as not to search after a better for the profiting of his Scholars.

2. Though one constant method must diligently be observed, yet triall may be made
of

of another at fit times, so it be done without any distraction to the Master, or hinderance to his Scholars.

3. A new course of teaching must not be brought in suddenly upon Scholars, that have been long trained in a worse, but by degrees.

4. Some modern Schoole-masters, seem to have gained a far more easie, and nearer way of teaching, then many of the more ancient seemed to have.

5. *Mr. Brinsley* seemeth to have made a Discovery of a more perfect method, then was in his time used, or is yet generally received. *Mr. Farnaby*, *Mr. John Clerke* and some others, have facilitated the way further; but *Mr. John Comenius* hath lately contrived a shorter course of teaching, which many of late endeavour to follow; and others have more contemplatively written what they have thought of learning the Latine tongue in the easiest manner.

6. That for me it would not be amisse, by imitating these and others, of whose learning and dexterity in teaching I had got some little experience, and observing the severall tempers and capacities of those I taught, to endeavour to finde out, and contrive such helps, as might make the most generally received method of teaching by Grammar, Authours, and Exercises, more
briefe

briefe in it self, and more easie and delightful to the Teacher and Scholar. And for what I have done in this kinde these Arguments were especiall inducements. That,

1. It is not only possible, but necessary to make children understand their tasks, from their very first entrance into learning; seeing they must every one bear his own burden, and not rely upon their fellowes altogether in what they doe.

2. It is possible and meet for every teacher so to ground his Scholars, as that change of Masters may not much hinder their progress in learning.

3. Things most familiar and obvious to the senses are first to be learned, and such as may be an easie step towards those which are next to be attained.

4. The most vocabula's, and phrases of ordinary discourse, may and ought to be taught together with the Latine Grammar, and the lowest sort of Schoole-Authours.

5. Boyes ought to know the meaning, and how to make use of each Rule, as they learne, yet so as not they be forced upon understanding of it.

6. The most useful books ought to be read, and may be taught after one manner in every Grammar-Schoole.

7. Children must be furnished with store of matter, and able to write a good style,
and

and shewed how to imitate their Authours, for making Exercises, before they be put to use their own invention.

8. It is tyranny in the Master to beat a Scholar for not doing that which he knoweth not how to goe about ; so that he must first know him to be well able, and then he may more justly punish his neglect.

9. Many young Schoole-masters are more pusled about frameing to themselves a good method, then toyled in the exercise of teaching Schoole.

10. No man ever had such an acute and direct method, but another able Scholar might observe and follow it.

11. Many Masters that are excellent in perfecting Scholars, have not the patience to ground them, and many that have the skill to ground a Scholar well in his Rudiments, are not of ability to bring him on to perfection in Grammatical Exercises.

12. In many Schooles, one Master alone beareth the whole burden of teaching, without any help of an Usher.

13. Every one that teacheth a Grammar Schoole, is not able to make a right choyce, nor knoweth he the true use of our best classical Authours.

14. It is a prime part of a Schoole-master, to instruct his Scholars well in the principles of Christian Religion, and

to

to make them acquainted with the holy Scriptures.

15. It is an utter undoing to many Scholars, to be sent ungrounded to the Universities; and Parents are generally unwilling to have their children tarry long at the Schoole, and therefore it is good for Masters to make use of the shortest and surest way of teaching.

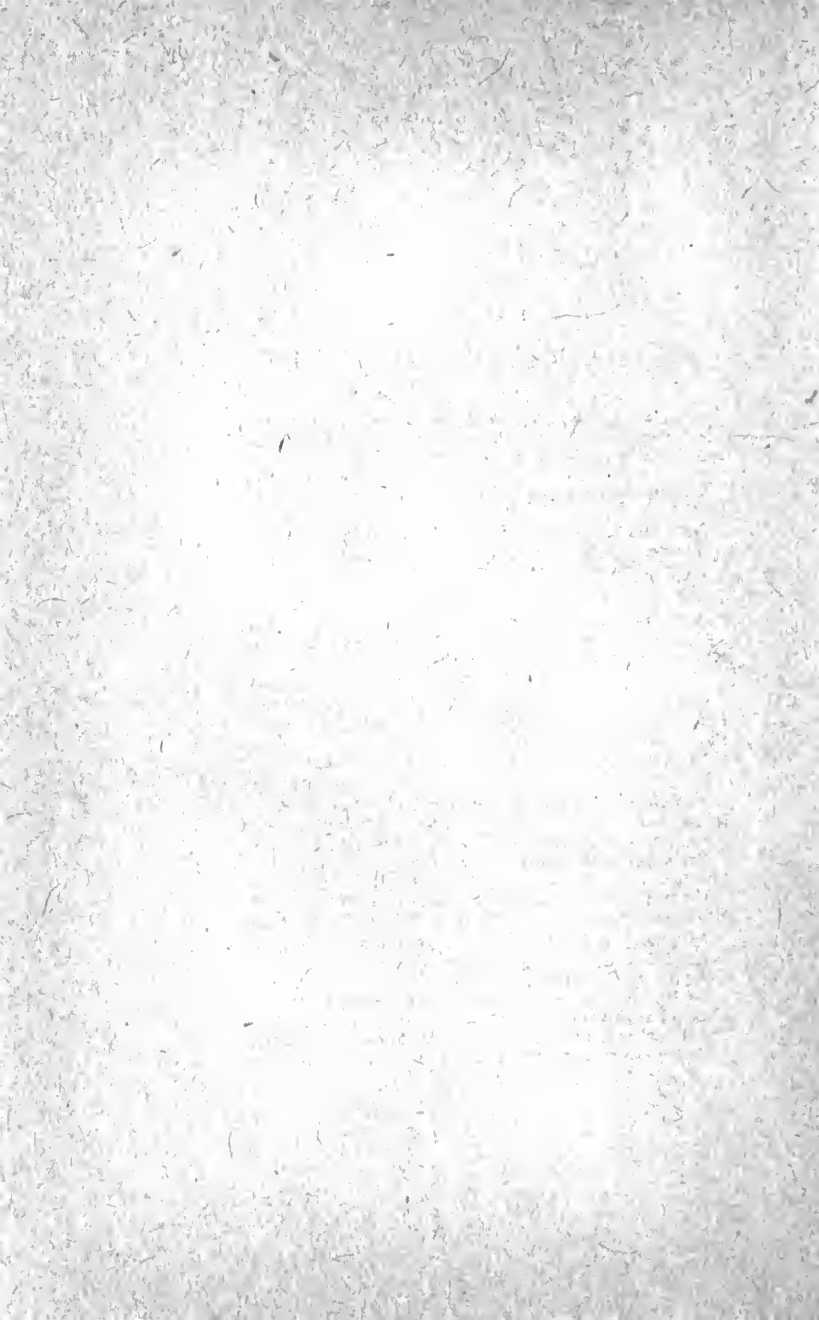
16. It is very necessary, and hath been ever wished, that some of our most famous, and best Schoole-masters, would for the benefit of others set themselves on work, to finde out, and publish the exactest method of teaching, which might be generally received, till a better were knowne; for by that meanes they should doe much good to the Church and Commonwealth, and somewhat herein advantage themselves, seeing every Parent will be willing to have his son taught, by one whom he knoweth to be constantly diligent in a good way of teaching.

And the hopes that I conceived hereby to provoke my betters, hath especially encouraged me (at last) to yield to my friends importunity, in setting down this *Method of Teaching*, and writing down also this forme of *Schoole-Government*, which I heartily commend to Gods heavenly blessing, and the candid censure of the more judicious,
hoping

hoping that as I intend chiefly the generall good, so none will requite me with malicious obtrectation, which if any shall doe, I charitably pray for them before hand, that God would for Christs sake forgive them, and grant that I may not *heed what they write or say concerning me, or my labours, so as to be discouraged in my honest endeavours for the publick service.*

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία. λουκ. β. ιδ.

FINIS.



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Animadversions upon Lily's Grammar, or Lily scanned. An extract of grammatical problems, gathered out of the inquiries . . . of the . . . grammarians. Set down by way of question and answer.

8°, London, 1625

APHTHONIUS (Sophista) of Antioch. Fl. 375 A.D. Rhetores in hoc volumine habentur hi. Aphthonii Sophistae Progymnasmata; Hermogenis Ars rhetorica; &c. [In Greek. Ed. by Aldus Manutius].

f°, Venice, 1508

Progymnasmata, partim a R. Agricola, partim a J. M. Catanaeo Latinitate donata; cum luculentis et utilis in eadem scholiis R. Lorchii Hadamaril, &c.

8°, London, 1583

Novissima editio 8°, London, 1650

Artis poeticae compendium, *see* LLOYD (Richard) and VOSSIUS.

ASCHAM (Roger), 1515-1568. Born at Kirby Wiske, Yorks. Taught in Cambridge c. 1537. Professor of Greek before 1540. Tutor to Princess Elizabeth. Secretary to Sir Richard Morrison, then Latin secretary to Queen Mary. Later canon in York Minster.

The schoolmaster 4°, London, 1570

Assembly's Catechism.

The humble advice of the Assembly of Divines, now by authority of Parliament sitting at Westminster, concerning i. A confession of faith. ii. A larger catechism. iii. A shorter catechism 12°, London, 1648

Many subsequent editions.

Confessio Fidei in conventu theologorum autoritate Parlamenti Anglicani indicto elaborata. . . . Una cum catechismo duplici majori, minorique.

8°, Cambridge, 1656

AUGUSTINE, Saint, 354-430.

Meditationes sanctorum cum aliis piis opusculis. . . . Meditationes sancti Augustini . . . Soliloquia ejusdem. . . . Manuale ejusdem. . . . 8° [Paris], 1510

In the same book are included the Meditations of St. Anselm and St. Bernard.

[Another edition] 12°, Cologne, 1614

A precious book of heavenly meditations. . . . Written (as some think) by . . . S. Augustine; . . . translated . . . by T. Rogers. . . . 12°, London, 1612

AVIANUS (Hieronymus).

Clavis poesos sacrae . . . trium principalium linguarum Orientalium, Hebraeae, Chaldaeae, ac Syrae rhythmos . . . exhibens . . . ex authenticis Buxtorfii utriusque, Crinesii, and Trostii lexicis . . . fideliter concinnata, &c. 3 pts. . . . 8°, Leipzig, 1627

BACON (Francis) Viscount St. Albans, 1561-1626. De Sapientia Veterum liber. . . . 12°, London, 1609
[Another edition] 12°, London, 1658

BALDWIN (William).

A treatise of moral philosophy, containing the sayings of the wise 8°, London [1547]
[Another edition]. Enlarged by T. Palfreyman. 8°, London [1620?]

Argenis. 8°, Paris, 1621

[Another edition] 12°, Oxford, 1634

BARCLAY (John), 1582-1621. Born at Pont-à-Mousson. Euphormionis Lusinini, sive Satyricon, quadripartitum; recognitum, emendatum et illustratum. Adjecta Clavi, sive obscurorum et quasi aenigmaticorum nominum, in hoc opere passim occurrentium, dilucida explicatione. 4 pt. . . . 12°, Leiden, 1623
[Another edition] 12°, Oxford, 1634

BARLEMENT (Noël).

Colloquia et dictionariolum octo linguarum Latinae, Gallicae, Belgicae, Teutonicae, Hispanicae, Italicae, Anglicae, et Portugallicae. . . . 8°, Antwerp, 1630
[Another edition, printed by Michael Sparkes.] 8°, London, 1639

BARRET or BARET (John), d. 1580? Taught Latin in Cambridge c. 1555.

An Alvearie, or triple dictionary in, Latin and French. f° [London, 1573]

An Alvearie, or quadruple dictionary containing four sundry tongues, namely English, Latin, Greek and French. f° [London, 1580]

BATHURST (George). Collaborated with William Burton, master of the Free Grammar School at Kingston-upon-Thames, in producing:

In doctissimi . . . Senis, T. Alleni Exequiarum Justis . . . orationes binae. . . . 4°, London, 1632

Bathurst wrote the second.

BAUDIUS (Dominicus) [Dominique Baudier], 1561-

1613. Born at Lille. Professor of rhetoric, Leiden, 1606, of history, 1607, and lecturer on Roman law.

Orationes quatuor. 8°, Leiden, 1617

BAYLY (Lewis), d. 1631. Born at Carmarthen. Chaplain to Henry, Prince of Wales. Bishop of Bangor, 1616.

The practice of piety, directing a Christian how to walk that he may please God. 3rd edition, profitably amplified by the author. . . . 12°, London, 1613

Dedicated to the Prince of Wales. Over 50 editions have been published.

BECMANUS (Christianus), 1580-1648. Born at Steinbach. Rector at Naumburg 1608, Mühlhausen 1612, Amberg 1615, and Bernburg 1625. Professor at Zerbst 1627.

Schediasma philologicum. 8°, Wittenberg, 1612

De originibus Latinae linguae. Editio innovata.

8°, 1613

BELLARMINO (Roberto Francesco Romolo), 1542-1621. Born in Tuscany. Professor of theology, Louvain, 1570. Cardinal, 1599. Archbishop of Capua, 1601.

Institutiones linguae Hebraicae. . . . Accessit in hac secunda editione exercitatio grammatica in Psalmum xxxiv., eodem auctore. . . . 8°, Rome, 1580

BENEDICTUS (Joannes), M.D., and professor of Greek at Saumur.

Pindari Olympia, Pythia, Nemea, Isthmia. J. Benedictus ad metri rationem, variorum exemplarium fidem, scholiastae ad verisimiles conjecturas directionem, totum authorem innumeris mendis repurgavit.

4°, Saumur, 1620

BERCHETUS (Tussanus), fl. in sixteenth century. Born at Langres. Taught grammar in the college at Sedan.

Elementaria traditio Christianorum fidei, aut catechismus . . . cum familiarissima . . . interpretatione . . . per T.B. 8°, Hanover, 1628

Versio et notae ad Stephani catechismum Graecum, cum alio catechismo compendiosiori. London, 1646

First printed in 1615.

BERNARD (John), Captain.

The independent's catechism, or some observations gathered out of Dr. Bastwicke his . . . treatise entituled *Independency not God's ordinance* . . . by J. B.

8°, London, 1645

BÊZE (Théodore de), 1519-1605. Born at Vezelai, Burgundy. Professor of Greek at Lausanne, 1549, and at Geneva, 1558. Biographer and administrative successor of Calvin.

T. B. Vezelii Poemata. . . . 8°, Paris, 1548
Poemata juvenilia. . . . 16° [Paris, 1580?]

BILIUS, *see* BILLY de PRUNAY.

BILLY de PRUNAY (Jacques de), 1555-1581. Abbé of St.-Michel-en-Lerme and of Notre-Dame-des-Cha-teillers.

Locutionum Graecarum in communes locos per alphabeti ordinem digestarum volumen.

8°, Paris, 1578

BIRD (John), schoolmaster in Gloucester.

Grounds of [Latin] grammar [*sic*] penned and published by J. B. . . . 8°, Oxford, 1639

Another edition. . . . 8°, Oxford, 1641

BIRKET, *see* BERCHETUS.

BISSETUS (Odoardus).

Aristophanis comoediae undecim, cum scholiis antiquis, studio et opera O. Biseti, emendata et perpetuis novis scholiis illustrata, &c. . . . f°, Geneva, 1607

BLEBEL (Thomas), 1539-1596. Born at Bautzen.

Progymnasma artis rhetoricae.

Grammatica Hebraea.

De Sphaera, et primis astronomiae rudimentis libellus

. . . denuo editus . . . 8°, Wittenberg, 1611

BODENHAM (John).

Politeuphuia: Wit's Commonwealth. (A . . . collection of . . . choice . . . admonitions and sentences, compendiously drawn from infinite variety.) [Edited by Nicholas Ling.]

Ling collected most of the materials for this volume. *Dict. Nat. Biog.*

BOLZANIUS URBANUS [Urbano dalle Fosse]. Born at Belluno. Died 1524. Monk of the Franciscan order.

Urbanus Bolzanius Bellunensis ordinis minorum. Institutiones Graecae grammaticae 4°, Venice, 1497

[Another edition] . . . 4°, Venice, 1512

[Another edition] . . . 8°, Venice, 1557

BOND (John), 1550-1612. Born at Trull, Somerset.

shire. Master of the Free School of Taunton c. 1580. Afterwards practised as a physician.

Quinti Horatii Flacci poemata, scholiis sive annotationibus, quae brevis commentarii vice esse possint illustrata 8°, London, 1606

Auli Persii Flacci satyrae sex. 8°, London, 1614

BRINSLEY (John), the Elder, fl. 1663. Master of the public school at Ashby-de-la-Zouch in Leicestershire. Afterwards taught in London.

Ludus literarius : or, The grammar school.

4°, London, 1612

Another edition was published in 1627.

Pueriles confabulationumculae. 8°, London, 1617

The posing of the parts. 4°, London, 1630

Corderius dialogues, translated grammatically.

16°, London, 1653

BUCHANAN (George), 1506-1582. Born in Killearn. Taught in Paris in 1529 and in the college of Coimbra in 1547. Translated the Psalms into Latin verse in 1551, while imprisoned in the monastery of Sao Bento, Lisbon.

Psalmorum Davidis paraphrasis poetica, nunc primum edita, auctore Georgio Buchanano.

8° [Paris], 1566

Published in London in 1572.

BUCHLER (Joannes). Born in Gladbach in the seventeenth century.

Sacrarum profanarumque phrasium poeticarum thesaurus 12°, Douai, 1633

This book is entered in the Stationers' Register the same year as *Thesaurus Poeticus*.

[Another edition] *Editio decima quarta*.

12°, London, 1652

Thesaurus conscribendarum epistolarum ex variis optimisque auctoribus desumptus praeceptis quidem paucis comprehensus, exemplis vero plurimis e M. T. Ciceronis libris illustratus 12°, Antwerp, 1653

Synonyma Virgiliana.

Foster Watson (*English Grammar Schools*, p. 479) thinks that the book referred to by Hoole as *Res Virgiliana* may perhaps be the above.

BUDÆUS, *see* BUDÉ.

BUDÉ (Guillaume), 1467-1540. Born in Paris. Secretary to Louis XII. and king's librarian 1522.

Commentarii linguae Graecae. f° [Paris], 1529

Lexicon Graeco-latinum, seu Thesaurus linguae Graecae f° [Paris], 1554

BURLES (Edward).

Grammatica Burlesa; or, a new English grammar made plain and easy for teacher and scholar, &c.

12°, London, 1652

BURLEYES, *see* BURLES.

BUSBY (Richard), 1606-1695. Born at Lutton, Lincolnshire. Appointed Iheadmaster of Westminster School, 1638. Prebendary of Westminster, 1660.

A short institution of grammar 1647

An English introduction to the Latin tongue 1659

Graecae grammaticae rudimenta 1663

Rudimentum Latinum grammatica literalis et numeralis. 1688

Rudimentum grammaticae Graeco-Latinae metricum. 1689

BUSCHERUS (Marcus Antonius).

Ethicae Ciceronianae lib. ii., ex Ciceronis libris collecti. 12°, London, 1652

BUTLER (Charles), died 1647. Born at Wycombe. Schoolmaster in Basingstoke *c.* 1590. Vicar of Wotton *c.* 1597.

The feminine monarchie. 8°, Oxford, 1609

Rhetoricae libri duo, quorum prior de tropis et figuris, posterior de voce et gestu praecipit; in usum scholarum postremo recogniti. 4°, London, 1629

The English grammar, or the institution of letters, syllables and words in the English tongue.

4°, Oxford, 1633

BUXTORF (Johannes), the Elder, 1564-1629. Born at Kamen in Westphalia. Professor of Hebrew in Bâle.

Epitome radicum Hebraicarum et Chaldaicarum.

8°, Bâle, 1607

Thesaurus grammaticus linguae sanctae Hebraeae.

8°, Bâle, 1609

Lexicon Hebraicarum et Chaldaicum Editio tertia recognita 8°, Bâle, 1621

This is another edition of the Epitome Hebraicarum et Chaldaicarum.

Lexicon Chaldaicum, Talmudicum et Rabbinicum.

Completed and edited by his son.

f°, Bâle, 1639

Epitome grammaticae Hebraeae. 12°, London, 1653

Revised and edited by his son, 1666. Translated by Nicholas Gray, 1627, and by John Davis, 1655.

BUXTORF (Johannes), the Younger, 1599-1664. Born at Bâle. Succeeded his father as professor of Hebrew. *Lexicon Chaldaicum et Syriacum* 4°, Bâle, 1622
Maimonidis liber More Nevochim 4°, Bâle, 1629
Florilegium Hebraicum 8°, Bâle, 1646

CALF or COLFE (Abraham), 1580-1657. Born at Canterbury. Curate, and afterwards vicar, of Lewisham, Kent. Founded there a free grammar school, 1652.

CALLIEPEIA, *see* DRAX.

CAMDEN (William), 1551-1623. Born in London. Antiquary and historian. Headmaster of Westminster school, 1593. Clarenceux king-of-arms, 1597.

Britannia 8°, London, 1586
Institutio Graecae grammatices compendiaris.

Annales [1st part] 8°, London, 1597
 „ [2nd part] f°, London, 1615
 „ 8°, Leiden, 1625
 „ f°, London, 1627

Translated by A. Darcie and T. Browne.

2 vols. 4°, London, 1625-29
 Translated by R. Norton?, Gent. . . . 3rd ed.

f°, London, 1635

CANINIUS (Angelus), 1521-1557. Born in Anghiari, Tuscany. Taught in Venice, Padua, Bologna, Rome, and finally Paris, where he was summoned to the University by François I.

A. C. . . . 'Ελληνισμός. In quo quicquid vetustissimi scriptores de Graecae linguae ratione praecipunt . . . facili methodo exponuntur. . . . Eo accedit plurimorum verborum originis explicatio.

4°, Paris, 1555
 [Another edition] 8°, London, 1613

CANTERUS (Gulielmus), 1542-1575. Born at Utrecht. Lycophronis Alexandrae, sive Cassandrae versiones duae: una ad verbum a G. Cantero; altera carmine expressa per J. Scaligerum. Annotationes in priorem versionem G. Canteri. 4°, Bâle, 1566

Lycophronis Alexandra, cum versione Latina G. Canteri. Ejusdem Canteri in eandem annotationes.

8° [Heidelberg], 1596

CAROLINA APOPTHHEGMATA, *Apophthegmata Aurea Regia Carolina*. *Apophthegms*, i. Theological, ii. Moral, iii. Poetical. Collected out of the incomparable *Εικὼν Βασιλική* 8°, London, 1649

CARTARI (Vincenzo).

Le Imagini con la Spositione de i Dei degli Antichi.
Raccolte per V.C. 4^o, Venice, 1556

Imagines Deorum, qui ab Antiquis celebrantur. . . .

Olim a V.C. . . . Italica lingua expositae, nunc vero.

. . . Latino sermone ab Verderio expressae. . . .

Accesserunt duo indices 4^o, Lyons, 1581

CASTALION, *see* CHÂTEILLON.

CATANAEUS (Joannes Maria), d. 1529. Born at Novara. Secretary to Cardinal Bendinello Saulo at Rome.

Isocrates Oratio Panegyrica . . . per J.M.C. . . .
translata 4^o, Rome, 1509

Aphthonii . . . prae-exercitamenta, J. M. Cataneo
interprete 8^o [Paris, 1534?]

CAUSSIN (Nicholas), 1583-1651. Born at Troyes. Taught in Rouen and Paris. Confessor to Louis XIII.

De eloquentia sacra et humana libri XVI. Editio
tertia. . . locupletata 4^o, Paris, 1630

CEPORINUS (Jacobus), 1499-1525. Born at Dynhart, Zürich. Printer's reader in Bâle. Professor of theology, Greek and Hebrew, Zürich, 1525.

Compendium grammaticae Graecae . . . jam tertium
de integro ab ipso autore locupletatum. Hesiodi
Georgicon ab eodem . . . brevi scholio adornatum
[with the text]. . . . Epigrammata quaedam . . .
adjecta 8^o, Zürich, 1526

The Hesiod commentary was printed separately in 1533.

[Another edition] . . . ex postrema authoris editone,
nunc primum opera Joannis Frisii . . . castigatum et
auctum 8^o, London, 1585

CERAPINE, *see* CEPORINUS.

CERDA (Joannes Ludovicus de la), c. 1560-1643. Born at Toledo. Entered the Society of Jesuits. Professor of theology, logic and rhetoric.

P.V.M. Bucolica et Georgica (P.V.M. Aeneidos libri
sex priores.—P.V.M. Aeneidos sex libri posteriores).
Argumentis, explicationibus, et notis illustrata a J.L.
de la Cerda 3 vols. f^o, Cologne, 1728

CHAPMAN (George), 1559?-1634. Born near Hitchin. Seven books of the Iliads of Homer, Prince of Poets.

. 4^o, London, 1598
The whole works of Homer, Prince of Poets, in his
Iliads and Odyssees. Translated according to the Greek.
. . . 2 pts f^o, London [1612]

320 *Art of Teaching School.*

CHARTARIUS (Joh. Lud.).

Conciliationes controversiarum super libros Posteriorum Aristotelis 8°, Bonn, 1590

CHÂTEILLON (Sébastien), 1515-1553. Born in the Dauphiné. Professor of humanity, Geneva, *c.* 1540. Professor of Greek, Bâle, *c.* 1544.

Colloquia sacra 8°, Bâle, 1545

Dialogorum sacrorum ad linguam et mores puerorum formandos libri IV 8°, Antwerp, 1552

CHRYSOLORAS (Emanuel), *c.* 1355-1415. Born at Constantinople. Professor of Greek, Florence, 1395. Translated Homer and Plato. Secretary to Gregory XII.

Ἑρωτήματα τοῦ Χρυσολωρᾶ. (Ed. Pr.) 8° [Florence, 1487?]

Graecae grammaticae institutiones. D. Sylvio interprete 8°, Venice, 1538

CLARKE (John), schoolmaster, and pastor of the church of Fiskerton, near Lincoln.

Transitionum formulae in usum scholarum concinnatae quibus adiungitur Dux Poeticus.

London, 1628?

Formulae oratoriae in usum scholarum concinnatae una cum multis orationibus, declamationibus . . . 4th ed. 12°, London, 1632

Dux grammaticus tyronem scholasticum ad rectam orthographiam, syntaxin, et prosodiam dirigens.

12°, London, 1633

Dux oratorius London, 1633

Phraseologia puerilis Anglo-Latina. 8°, London, 1638

[Another edition] revised by William Dugard.

8°, London, 1650

Paroemiologia Anglo-Latina in usum scholarum concinnata. Or, Proverbs English and Latin, methodically disposed according to the commonplace heads in Erasmus his Adages 8°, London, 1639

Clavis Graecae linguae, *see* LUBIN.

Clavis Homerica, *see* ROBERTI.

CLEONARD, *see* KLEINARTS.

COMENIUS (Joannes) [Jan Amos Komensky], 1592-1671. Born at Comna, Moravia. Rector at Prerau, 1614, and at Fulnek, 1618. Taught Latin at Lissa, *c.* 1625. Bishop of the Moravian Brethren, 1648.

Janua linguarum reserata 8°, Lissa, 1631

[Another edition.] *The Gate of languages unlocked* . . . formerly translated by T. Horn, afterwards corrected . . . by T. Robotham . . . 6th ed.

8°, London, 1643

Janua Aurea Linguarum auctior . . . cum Graeca versione, autore T. Simonio . . . 12°, Amsterdam, 1642

Orbis sensualium pictus . . . 8°, Nuremberg, 1653

Translated by Hoole, 1659.

Vestibulum Novissimum linguae Latinae . . . made English and . . . fitted with a Vestibulary Grammar and an English table . . . by J. Brookbank. 2 pts.

8°, London, 1657

COMES (Natalis) [Noel Conti]. Born at Milan in the sixteenth century. Lived and wrote in Venice.

Mythologiae, sive explicationes fabularum libri 10.

4°, Venice, 1568

COOPER or COUPER (Thomas), *c.* 1517-1594. Born in Oxford. President of Magdalen College. Bishop of Lincoln, 1570, and of Winchester, 1585.

Thesaurus linguae Romanae et Britannicae [Cooper's Dictionary] 8°, London, 1565

The foundation of this work was Sir Thomas Elyot's Dictionary, which Cooper had edited in 1552.

COOTE (Edmund). Headmaster of the Free School at Bury St. Edmunds, 1597.

The English schoolmaster, teaching all his scholars . . . the most easy . . . order of distinct reading and true writing our English tongue . . . 4°, London, 1596

CORDERIUS, *see* CORDIER.

CORDIER (Mathurin), *c.* 1480-1564. Born in Normandy. Schoolmaster in Paris and Geneva.

De corrupti sermonis emendatione libellus.

8°, Paris, 1530.

Colloquiarum scholasticorum libri quatuor ad pueros in sermone Latino paulatim exercendos.

8°, Geneva, 1563

COULON (Louis), 1605-1664. Born at Poitiers. At one time member of the Society of Jesus. Author chiefly of geographical and historical works.

Lexicon Homericum; seu accurata vocabulorum omnium quae in Homero continentur explanatio.

8°, Paris, 1643

CRINESIUS (Christophorus), 1584-1629. Born in Bohemia. Taught Oriental languages at Wittenberg. Later professor at the University of Altdorf.

- Gymnasium Syriacum . . . 4^o, Wittenberg, 1611
 Lexicon Syriacum . . . 4^o Wittenberg, 1612
 Exercitationes Hebraicae . . . 4^o, Altdorf, 1625

CULMANN (Leonhard). Born 1497 at Crailsheim. Rector at Nuremberg.

Sententiae pueriles, pro primis Latinae linguae tyronibus, ex diversis scriptoribus collectae. His accesserunt pleraeque veterum theologorum sententiae de vera religione . . . 8^o, Leipzig, 1544

Translated by Hoole, 1658.

CURTIVS RUFUS, Quintus, Fl. 41.

De Rebus gestis Alexandri Magni libri x. Accedunt T. Popmae natae . . . 12^o, Leiden, 1622
 First published at Venice in 1470.

DANES (John).

Paralipomena orthographiae, etymologiae, prosodiae, una cum scholiis ad canones de genere substantivorum, de anomalis, &c. . . . 4^o, London, 1638

DEVARIUS (Matthaeus). Born at Corfu at the end of the fifteenth century. Librarian to Cardinal Ridolfo, and afterwards in the Vatican.

De linguae Graecae particulis . . . 4^o, Rome, 1588

Dictionariolum octo linguarum, *see* BARLEMENT.

A little dictionary English and Latin, *see* WITHALS.

DIODORUS SICULUS. Fl. 60 B.C.

Bibliothecae historicae libri quindecim de quadraginta. . . [Ed. by H. Estienne] f^o [Geneva], 1559
 Bibliothecae historicae libri xv. f^o Hanover, 1604

DISPAUTERIUS or DESPAUTERIUS (Joannes) [Jan van Pauteren], died 1520. Educated in Louvain. Schoolmaster in Bois-le-duc, Lille and Comines.

De accentibus et punctis non minus utilis quam necessarius . . . London, 1525

Grammatica J. Despauterii (syntaxis . . . ars versificatoria . . . de figuris . . . ortographia . . . ars epistolica . . . etc.), 6 pts. . . 4^o, Lyons, 1528-25

Commentarii grammatici . . . f^o, Paris, 1537

DRAX (Thomas), d. 1618. Born near Coventry. Vicar of Dovercourt-cum-Harwich, Essex, 1601.

Calliepeia; or a rich storehouse of proper, choice and elegant Latin words and phrases, collected for the most part out of all Tully's works.

8^o, London, 1612

Bibliotheca scholastica instructissima; or, Treasury of ancient adagies and sententious proverbs.

8°, London, 1633.

DRURY, *see* DURY.

DUGARD (William), 1606-1662. Born in Bromsgrove Lickey, Worcestershire. Headmaster of Merchant Taylors' School from 1644. Set up a private press, which he used in spite of prohibitions, from about 1649 until his death.

Rudimenta Graecae linguae . . . London, 1656
Written for the use of Merchant Taylors' School.

The English rudiments of the Latin tongue.

12°, London, 1656

Lexicon Graeci testamenti alphabeticum.

8°, London, 1660

Rhetorices elementa, quaestionibus et responsionibus explicata. . . . Editio septima . . . 8°, London, 1673

DUGRÈS (Gabriel).

Grammaticae Gallicae compendium.

8°, Cambridge, 1636

Dialogi Gallico-Anglico-Latini . . . 8, Oxford, 1639

DURY (John).

The Reformed School. [Edited, with additions, by S. Hartlib] 12°, London [1649?]

DU VERDIER (Antoine), 1544-1600. Born at Montbrison.

See Cartari.

ELIZABETH, History of Queen, *see* CAMDEN, Annales.

Enchiridion morale, *see* HARWARD.

Enchiridion oratorium, *see* MORELLUS and PEMBLE.

Enchiridion poeticum, *see* MORELLUS.

(The) English, Latin, French and Dutch school-master London, 1639?

Printed by Michael Sparkes.

ERASMUS (Desiderius), 1466-1536.

Adagiorum Chiliades tres f°, Venice, 1508

First printed in Paris in 1500.

De copia verborum 4°, Strassburg, 1513

De ratione studii et instituendi pueros commentarii.

4°, Paris, 1514

De conscribendis epistolis 4°, Cambridge, 1521

Familiarium Colloquiorum D. Erasmi.

8°, Florence, 1531

First published 1523-4.

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Apophtegmatum opus . . . 4^o, Paris, 1533

ESTIENNE (Charles). Printer to the King, 1552. Died 1564.

Dictionarium historicum, geographicum, poeticum.

This is probably the book referred to by Hoole as *Lexicon geographicum, poeticum et historicum*. 4^o, Geneva, 1566

Estienne (Henri), 1528-1598. Born in Paris, where he commenced printing 1554.

Thesaurus Graecae linguae . . . f^o, Paris, 1572

ESTIENNE (Robert) the Elder, 1503-1559. Born in Paris. Printer to the King of Latin and Hebrew.

Thesaurus linguae Latinae . . . f^o, Paris, 1532

Ethica Ciceroniana, *see* BUSCHERUS.

EUSTATHIUS, died *c.* 1193. Probably born in Constantinople, where he taught rhetoric. Bishop of Myra, 1174, and of Thessalonica, 1175.

Εὐσταθίου Ἀρχιεπισκόπου Θεσσαλονικῆς Παρεκβάταις εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσσειαν μετὰ εὐπορωτάτου καὶ παντ ὠφελίμου πίνακος [by M. Devarius.—With the text. Ed. by N. Majoranus]. 4 vols. f^o, Rome, 1550

Eustathii . . . in Homeri Iliadis et Odysseae libros παρεκβάται, indice adjuncto perutili, &c. [By S. Guldenbeck.—With the text] . . . f^o, Bale, 1559-60

FABRICIUS (Georg), 1516-1571. Born at Chemnitz. Schoolmaster in Leipzig, Chemnitz and Freiburg. Rector in Meissen 1546.

Virgillii opera a Fabricio castigata 8^o, Leipzig, 1551

Poematum sacrorum libri quindecim 16^o, Bale, 1560

FARNABY (Thomas), *c.* 1575-1647. Born in London. Voyaged with Drake and Hawkins. Afterwards taught in Martock and London.

Phrases oratoriae elegantiores et poeticae. 8th ed. 12^o, London, 1628

Florilegium epigrammatum Graecorum eorumque Latino versu a variis redditorum 12^o, London, 1629

Index rhetoricus scholis et institutioni tenerioris aetatis accommodatus. Cui adjiciuntur formulae oratoriae.

12^o, London, 1633

P.V.M. Opera . . . notis ad marginalibus illustrata a T. Farnabio . . . 8^o, London, 1634

Index poeticus, commonstrans descriptiones . . . quae habentur apud poetas veteres et recentiores.

8^o, London, 1634

- Systema grammaticum 8°, London, 1641
 Index rhetoricus et oratoricus cum formulis oratoriis
 et indice poetico 12°, London, 1646
 A reissue of Index rhetoricus scholis.

Flores doctorum, *see* PALMER.

Flores Poetarum de virtutibus et viciis.

- 4° [Cologne, 1480?]
 [Another edition] 4° [Cologne, 1490]

Many later collections.

FLORUS (Lucius Annaeus), Roman historian of the 2nd century.

L. A. Flori Rerum Romanorum libri iv., cum notis J. Gruteri. Nunc primum accesserunt notae et castigationes C. Salmasii 8°, Heidelberg, 1609

FRANKLIN or FRANCKLIN (Richard), Minister of Elsworth.

'*Opθorovla*, seu tractatus de tonis in lingua Graecanica 8°, London, 1630

FRISIUS (Joannes), Tigurinus, 1505-1565. Born in the canton of Zürich. Head of college in Zürich; organised and encouraged the study of Oriental languages.

See CEPORINUS.

FRONTO (Marcus Cornelius), *c.* 100-170. Roman grammarian, rhetorician and advocate. Tutor to Marcus Aurelius and Lucius Verus.

De differentiis vocabulorum 4°, Hanover, 1605
 Included in: Grammaticae Latinae auctores antiqui . . .
 augentur et emendatur . . . opera et studio H. Putschii.

A Popmae . . . de differentiis verborum libri quatuor,
 et de usu antiquae locutionis libri duo . . . (C. Frontonis
 de vocum differentiis libellus), editio secunda. 2 pts.

8°, Giessen, 1618

Garthius (Helvicus), 1579-1619. Born in Hesse. Studied at Marburg, Strasburg and Tübingen.

Lexicon Latino-germano-graecum.

Garthei Lexicon London, 1618

GAZA (Theodorus), *c.* 1400-1475. Born at Thessalonica. Professor of Greek, Ferrara, 1447. Afterwards worked in Rome and Naples, translating into Latin Aristotle and other Greek authors.

Theodori Introductivae grammatices libri quatuor.
 [Ed. by Aldus Manutius] f°, Venice, 1495
 Partially translated by Erasmus in 1521.

GERARD, *see* GERHARD.

GERHARD (Johann), 1582-1637. Born in Quedlinburg. General superintendent of the duchy of Coburg, 1607. Professor of theology, Jena, 1616.

Meditationes sacrae, &c. 12°, Leiden, 1627
Translated into English the same year by R. Winterton.

Meditationes sacrae, &c. 12°, Oxford, 1633

GOELENUS (Rodolphus), 1547-1628. Born at Corbach. Professor of logic at Marburg.

Observationes linguae Latinae 8°, Francfort, 1609

GODWIN (Thomas), d. 1642. Born at Wookey, Somersetshire. Master of Abingdon School, 1609. Later rector of Brightwell, Berkshire.

Romanae historiae anthologia: an English exposition of the Roman antiquities 4°, Oxford, 1614

Golden Grove, *see* VAUGHAN.

GOUGE (William), 1578-1653. Born at Stratford-le-Bow. Religious writer. Took orders, 1607. Rector of St. Anne's, Blackfriars, 1621. Member of the Westminster Assembly, 1643.

A short catechism 16°, London, 1631

GREGORY (Francis), 1625-1707. Born at Woodstock. Usher at Westminster School. Afterwards headmaster of Grammar School at Woodstock. Chaplain to the King.

Greek-Latin lexicon 1654

Instructions concerning the art of oratory, for the use of schools 1659

Nomenclatura brevis Anglo-Latino-Graeca.

8°, London, 1675

GRETSEUS (Jacobus), 1561-1625. Born at Marckdorf. Entered the Society of Jesus, 1578. Professor of philosophy and theology, Ingolstadt.

Institutiones linguae Graecae 8°, Ingolstadt, 1593

Rudimenta linguae Graecae cum catechesi christiana.

4°, Ingolstadt, 1595

Nomenclator Latino-Graecus 8°, Ingolstadt, 1596

Phraseologia Graeco-latinae 8°, Ingolstadt, 1606

GRUTER or GRUYTÈRE (Jan), 1560-1627. Born at Antwerp. Professor of history, Wittenberg, 1586. Taught at Rostock, 1589-1592. Librarian to Heidelberg University, 1602.

Florilegium ethico-politicum.

3 vols., 8°, Frankfort, 1610-12

Florilegii magni seu Polyantheae tomus secundus

parte secunda . . . formatus concinnatusque ex quinquaginta minimum auctoribus vetustis, Graecis, Latinis, Sacris, Profanis . . . 8^o, Strasburg, 1624

HAMPTON (Barnabas).

Prosodia construed, and the meaning of the most difficult words therein contained plainly illustrated; being an addition to the construction of Lily's rules and of like necessary use . . . 12^o, London, 1704

First printed in 1639.

HARMAR (John), 1594?-1670. Born at Churchdown, near Gloucester. Usher at Magdalen College School, 1617. Master of free school, St. Albans, 1626. Professor of Greek, Oxford, 1650.

Praxis grammatica . . . 8^o, 1622

Janua linguarum . . . 4^o, London, 1626

Ἡ Κατήχησις τῆς Χριστιανικῆς Θρησκείας συνομωτέρα. Sive catechesis religionis Christianae compendiosior . . . 8^o, London, 1659

HARWARD (Simon), fl. 1572-1614. Divine and author. Chaplain of New College, Oxford, 1577. Rector of Warrington, 1579.

Encheridion morale in quo virtutes quatuor . . . cardinales, ex clarissimis oratoribus et poetis . . . describuntur . . . 8^o, London, 1596

HAWKINS (Francis), 1628-1681. Born in London. Entered the Society of Jesus, 1649. Professor of Holy Scripture at Liège College, 1675.

Youth's Behaviour: or, Decency in conversation amongst men. Composed in French . . . now newly turned into English by F. H. Fourth edition, with the addition of twenty-six new precepts 8^o, London, 1646

HAWKINS (John), M.D., fl. 1635. Translator and grammarian.

A brief introduction to syntax. . . . Collected . . . out of Nebrissa. . . . With the concordance supplied by J[ohn] H[awkins], &c.

8^o, London, 1631

Particulae Latinae orationis, collectae, dispositae, et confabulationibus digestae, &c. . . 8^o, London, 1635

HAYNE (Thomas), 1582-1645. Born at Thrussington. Second undermaster at Merchant Taylors' School, 1605-1608. Usher at Christ's Hospital, 1608.

Linguarum cognatio . . . 12^o, London, 1639

Grammatices Latinae compendium.

8^o, London, 1640

328 *Art of Teaching School.*

HAYNE or HAINE (William). Headmaster of Merchant Taylors' School, 1599.

Certain epistles of Tully verbally translated.

8°, London, 1611

Lillies rules construed . . . 8°, London, 1642

[Another edition] . . . 8°, London, 1653

Henry's Phrases; a very useful book to enable young scholars to make and speak eloquent Latin.

8°, London, 1653

HEIDFELDIUS (Johannes).

Sphinx Theologico-Philosophica, aenigmata varia proponens ad acuendum ingenium.

8°, Herborn, Hesse-Nassau, 1604

HEINSIUS or HEINS (Daniel), 1580-1655. Born at Ghent. Professor of Latin at Leiden, 1602, professor of Greek, 1605, librarian, 1607.

Orationes. Nunc primum omnes simul, nonnullae etiam nunc primum editae . . . 12°, Leiden, 1612

HELVICI (Christophorus), 1581-1617. Born at Sprendlingen. Professor of Greek and Hebrew at Giessen, 1605. Professor of theology, 1610.

Theatrum chronologicum, sive chronologiae systema novum . . . f°, Giessen, 1609

Helvici colloquia familiaria . . . London, 1638?

Familiaria Colloquia, opera Christophori Helvici, D. et Professoris Giessensis olim; ex Erasmo Roterodamo, Ludovico Vive et Schottenio Hasso selecta.

Editio undecima ad pristina exemplaria denuo recognita.

12°, Londini, typis Johannis Redmayne, 1673.

MS. note by Jo. Aubrey, inside the cover:

"See the first edition of this booke in octavo, printed at Gissa or Marpurge, ubi alternis paginis nomina et verba textus p̄cedentis in prima πρῶσε, ut in Lexicis fieri solet.

"Scottenii Dialogi is the most usefull booke for schoole-boyes, better than Vives or Erasmus by much. J. A."

The earliest edition appears to have been issued in 1533; and six others are mentioned before 1556.

HERBERT (George), 1593-1633. Born at Montgomery Castle. Reader in Rhetoric at Trinity College, Cambridge, 1618. Orator to the University, 1619. Prebendary of Leighton Bromswold, Huntingdon, 1626. Later held the living of Bemerton, near Salisbury.

- The Temple: sacred poems and private ejaculations.
18^o, Cambridge [1631]

Very many subsequent editions.

Hermes Anglo-Latinus: or directions for young Latin-ists to speak Latin purely . . . 12^o, London, 1639

HESYCHIUS, Illustris, fl. at Constantinople fifth century A.D.

Ἑσυχίου Λεξικόν. Hesychii Dictionarium [Ed. by Aldus Manutius] . . . f^o, Venice, 1514

Much of this is incorporated in the Lexicon of Suidas.

[Another edition] . . . f^o, Haguenau, 1521

HIGGINS (John), c. 1545-1602. Poet and compiler.
Huloet's dictionarie, newly corrected.

f^o, London, 1572

The mirour for magistrates.

2 pts., 4^o, London, 1574

Flowers, or eloquent phrases of the Latin speech, gathered out of the six comedies of Terence.

8^o, London, 1575

In collaboration with Nicholas Udall.

HODDER (James), fl. 1661. Arithmetician and writing-master. Kept a school in Lothbury in 1661, and later at Bromley-by-Bow.

The penman's recreation, containing sundry examples of fair writing . . . 4^o, London [1660?]

Hodder's Arithmetic . . . 12^o, London, 1661

HOLIDAY or HOLYDAY (Barten), 1593-1661. Born in Oxford. Took orders c. 1616. Chaplain to Charles I. Archdeacon of Oxford, 1626. Rector of Chilton during the Commonwealth, afterwards returning to Oxford.

A. Persius Flaccus his satires . . . 8^o, Oxford, 1616

All Horace his lyrics . . . 8^o, London, 1653

A survey of the world in ten books.

8^o, Oxford, 1661

HOLYOAKE (Francis), 1567-1653. Born at Nether Whitacre, Warwickshire. Taught at Oxford and in Warwickshire. Rector of Southam, 1604. Member of Convocation, 1625.

Dictionary etymological. 2 pts. 8^o, London, 1617

Annexed to Rider's Dictionary.

[Another edition] To which are joined many useful alterations, with additions, by N. Gray.

4^o, London, 1626

Dictionarium etymologicum Latinum.

3 pts. 4^o, London, 1633

HOOKER (Richard), 1554-1600. Born at Exeter. Took orders c. 1581. Master of the Temple, 1585. Rector of Boscombe and minor prebendary of Salisbury, 1591.

Of the laws of ecclesiastical politie eight books.

fo, London [1594?]

HOOLE (Charles), 1610-1667. Born at Wakefield. Educated at the Free School, Wakefield, and at Lincoln College, Oxford. Took holy orders c. 1632. Master of the Free School at Rotherham. Rector of Great Ponton, Lincs., 1642. Later lived in London and taught at private schools in Aldersgate St. and Lothbury. Rector of Stock, Essex, 1660.

An easy entrance to the Latin tongue.

8o, London, 1649

Propria quae maribus, Quae Genus and As in praesenti, Englished and explained.

8o, London, 1650

Terminationes et exempla declinationum et conjugationum.

8o, London, 1650

Lily's Latin grammar fitted for the use of schools.

8o, London, 1651

Corderius' school-colloquies, English and Latin.

8o, London, 1657

Vocabularium parvum Anglo-Latinum. . . . A little vocabulary

8o, London, 1657

Culmann's Sentences for Children, translated.

8o, London, 1658

Comenii Orbis Pictus, translated

8o, London, 1659

Catonis Disticha de moribus

8o, London, 1659

Pueriles confabulationum Angli-Latinae.

8o, London, 1659

Centuria epistolarum Anglo-Latinarum.

8o, London, 1660

Examinatio grammaticae Latinae.

8o, London, 1660

HORNE (Thomas), 1610-1654. Born at West Hallam, Derbyshire. Schoolmaster in London, Leicester and Tunbridge. Afterwards master at Eton College. Translated Comenius' Janua linguarum reserata.

Ξεργαγῶν, sive manuductio in aedem Palladis, qua utilissima methodus authores bonos legendi indigitatur.

8o, London, 1641

Janua linguarum, sive methodus et ratio compendiarum et facilis ad omnes linguas ad Latinam vero maxime viam aperiens.

8o, London, 1645

Rhetoricae compendium Latino-Anglicè.

8o, London, 1651

Horologium Hebraeae linguae, *see* SCHICKARD.

HUISE (John).

Florilegium Phrasicon; or, a survey of the Latin tongue . . . now enlarged . . . by A. Ross.

8°, London, 1659

JACOBUS [Spanmueller], Pontanus, 1542-1626. Born at Brück in Bohemia. Member of the Society of Jesus. Taught languages and rhetoric in Ingolstadt.

Progymnasmatum Latinitatis, sive dialogorum libri quatuor, cum annotationibus . . . 8°, Francfort, 1630

KLEINARTS (Nicolaus), 1495-1542. Born at Diest, in Brabant. Professor of Greek and Hebrew in Louvain and Salamanca. Tutor to the brother of the King of Portugal. Later professor of Latin, Braga.

Meditationes Graecanicae in artem grammaticam, multo quam ante hac castigatiores, 8²c.

8°, Venice, 1543

Institutiones . . . in linguam Graecam.

8°, Antwerp, 1545

[Another edition] . . . meliore ordine digestae atque . . . locupletatae . . . opera G. J. Vossii.

8°, Leiden, 1632

LANGLEY (John), d. 1657. Born near Banbury. Headmaster of the college school, Gloucester, 1617, and of St. Paul's School, 1640.

Totius rhetoricae adumbratio 1644

Introduction to grammar.

Compendium prosodiae.

LAUBEGEOIS (Antony de). Member of the Society of Jesus.

Graecae linguae breviarum . . . in gratiam Graecis litteris initiatorum 8°, Douai, 1626

Lexicon geographicum, poeticum et historicum, *see* ESTIENNE (Charles).

Lexicon Homericum, *see* COULON.

LIBANIUS, 314-393. Born at Antioch. Taught at Constantinople, Nicomedia and finally at Antioch.

Διβανίου Σοφιστοῦ μελέται, λόγοι τε καὶ ἐκφράσεις [Edited by Soterianus Capsalis]. Ed. Pr.

4°, Ferrara, 1517

Libanii Sophistae Praeludia, oratoria, declamationes et dissertationes morales f°, Paris, 1627

LILY (William), c. 1468-1522. Born at Odiham,

Hampshire. Private teacher of grammar in London. First headmaster of St. Paul's School, 1510.

G. Lili. . . . De generibus nominum, ac verborum praeteritis et supinis, regulae. . . . Opus recognitum et adauctum cum nominum ac verborum interpretamentis, per J. Rituissi, Scholae Paulinae praeceptoris [*sic*].

4° [1520?]

Brevissima Institutio, seu Ratio Grammatices cognoscendae 4°, London, 1528

Prefixed to this edition are the epistle and directions for teaching the eight classes in Ipswich school, written by Cardinal Wolsey.

LINACER or LINACRE (Thomas), *c.* 1460–1524. Born at Canterbury. Humanist and physician. Tutor to Prince Arthur; later physician to Henry VIII. Instrumental in founding the College of Physicians, London, to which he gave his library. Ordained priest, 1520.

De temperamentis 4°, Cambridge, 1521

Translated from the Greek of Galen.

De emendata structura Latini sermonis.

4°, London, 1524

Progymnasmata grammatices vulgaria.

4°, London, 1525?

Written in English; afterwards translated into Latin by Robert Buchanan.

LIPSIUS (Justus) [Joest Lips], 1547–1606. Born near Brussels. Latin secretary to Cardinal Granvella. Professor of history in Leiden University from 1579.

Variarum lectionum libri tres 1567

Tacitus 8°, Antwerp, 1574

Antiquarum lectionum libri quinque 1575

Politicorum libri sex 1589

J. L. Epistolarum selectarum centuria prima.

8°, Antwerp, 1586

J. L. Epistolarum selectarum centuria VIII.

8°, Geneva, 1639

LLOYD (Hugh), 1546–1601. Born in Lleyn. Master of Winchester College, 1580–1587. Prebendary of St. Paul's, 1584. Rector of Islip, near Oxford, 1588.

Phrases elegantiores ex Caesaris commentariis, Cicerone, aliisque, in usum scholae Winton.

8°, Oxford, 1654

LLOYD (Richard), 1595–1659. Born in Anglesea. Rector of Sonning. Vicar of Tilehurst. Later taught in a private school at Oxford.

The school-master's auxiliaries, to remove the Barbarians' siege from Athens, advanced under two guides. The first, leading by rule and reason to read and write English dexterously. The second, asserting the Latin tongue in prose and verse to its just . . . elegancy.
 2 pts. 8°, London, 1653-1654
 [Another edition] 12°, London, 1659
Artis poeticae, Musarum candidatis addiscendae, formula recens et dilucida 8°, London, 1653

LOINUS (Joannes).

Gnomologiae, id est sententiae collectaneae et similia ex Demosthenis orationibus et epistolis . . . collectae.
 Authore J. Loino 8°, Paris, 1551
 [Another edition] 16°, Lyons, 1603

LONGOLIUS (Gilbertus) [Gilbert de Longueil], 1507-1543. Born at Utrecht. Physician and man of letters. Professor of literature and Rector in Deventer. Professor of Greek and Latin in Cologne.

Lexicon Graeco-Latinum 8°, Cologne, 1533

LORICHIUS (Reinhardus), born in Hadamar. Professor of rhetoric in Marburg, 1535-48.

De Institutione principum Loci Communes, ex . . . optimis auctoribus collecti 8°, Frankfort, 1538
Tabulae de schematibus et tropis Petri Mosellani. . . . Jam recens compluribus figuris locupletatae, variisque novis autorum optimorum exemplis illustratae, per R. Loricium 8°, Frankfort, 1540
Aphthonii Progymnasmata . . . cum luculentis et utilibus in eadem scholiis R. Loricii Hadamarii.

8°, London, 1583

LUBIN (Eilhard), 1565-1621. Born at Werterstede, in Oldenburg. Professor of literature, Rostock, 1595. Later professor of theology.

D. Junii Juvenalis Satyrarum libri v. . . . Cum analysi et . . . commentariis . . . E Lubini.

4°, Hanover, 1603

Clavis Graecae linguae, sive vocabula latino-graeca.

12°, Amsterdam, 1651

LUCANUS (Marcus Annaeus), 39-65. Born at Corduba.

Pharsalia . . . adjectus ad marginem notis T. Farnabii, &c. 8°, London, 1618

First printed at Rome in 1469.

LUCIANUS, *c.* 120-180. Born at Samosata.
 [Dialogi] Ed. Pr. f^o, Florence, 1496
 Mortuorum dialogi 4^o, Louvain, 1531
 Luciani dialogorum selectorum libri II. A Guil.
 Dugardo recogniti. 8^o, London, 1655

LYCOSTHENES (Conradus), 1518-1561. Born at Ruffach, in Alsace. Taught grammar and logic at Bâle, 1542.

Apophthegmatum ex optimis utriusque linguae scriptoribus per C. Lycosthenem . . . collectorum loci communes, denuo aucti et recogniti. . . . His accesserunt Parabolae . . . olim ex gravissimis auctoribus collectae [by D. Erasmus], nunc vero per C. Lycosthenem in locos communes digestae 8^o, Lyons, 1574
 [Another edition] 8^o, Geneva, 1602

MANTUANUS, *see* SPAGNUOLI.

MANUTIUS (Aldus) the Younger, 1547-1597. Born at Venice. Professor of rhetoric, Bologna, 1585, and of belles-lettres, Rome, 1589. Director of the Vatican press, 1590.

Phrases linguae Latinae, in Anglicum sermonem conversae. 16^o, London, 1579

MANUTIUS (Paulus), 1512-1574. Born at Venice. Took charge of his father's press at Venice, 1533. Removed to Rome and printed there, 1561, till his death.

Antiquitatum Romanarum liber de legibus.

f^o, Venice, 1557

P. Manutii Epistolae, et Praefationes quae dicuntur.

8^o, Venice, 1558

De Civitate Romana. 4^o, Rome, 1585

Epistolarum P. Manutii libri xii. Ejusdem quae praefationes appellantur; cum nova quoque accessione. 16^o, London, 1591

MARTIALIS (Marcus Valerius), *c.* 38-102. Born at Bilbilis, Spain. Removed to Rome in 64.

Epigrammata f^o, Venice, 1510

Epigrammaton libri; animadversi, emendati et commentariolis luculenter explicati [by T. Farnaby]. 8^o, London, 1615

MARTINIUS (Matthias), 1572-1630. Studied at Paderborn under Piscator. 1596, Rector at Herborn. 1610, Rector and Professor of Theology at Bremen. 1618, delegate to the Synod of Dordrecht, and opposes the Supralapsarians.

His principal work was *Lexicon Philologicum*, Bremen, 1623, fol. He also wrote *Cadmus Graeco-Phoenix*, Bremen, 1625, 8°. The work named by Hoole was published at Herborn, 1603, entitled *Memoriale Biblicum metrico compendio, quam fieri potuit, brevissimo factum, in omnes libros canonicos V. et N. Testamenti, etiam in apocryphos. Una cum admonitione de S. Bibliorum, item de veteris Cononicis divisione in legem, Mosen et Hagiographa ex Hieronymo*. Herbornae, 1603. Other editions in 1608, 12°, and 1622, 12°, and later.

His remains include good Latin poetry.

MARTINIUS (Petrus). Born in Navarre. Died 1594. Professor in the college at La Rochelle, 1572.

Grammaticae Hebraeae libri duo 8°, Paris, 1567
Grammatica Ebraea Martinio-Buxtorfiana . . . S. Amama . . . mutavit, correxit et auxit 8°, Amsterdam, 1634

MELANCHTHON (Philipp), 1497-1560. Born in Baden. Taught in Tübingen, 1512. Professor of Greek at Wittenberg, 1518.

Elementa Latinae grammatices 8° [Cologne], 1526
Grammatica Graeca . . . 8°, Hayn, 1527
Sintaxis P.M. recens nota et edita 8°, Paris, 1529
In Hesiodi libros de opere et die enarrationes P.M.
Una cum authoris praefatione. 8°, Paris, 1543

Memoriale Biblicum, see MARTINIUS (Matthias).

Merchant Tailors' School probation book, see School's Probation.

MINUTIUS, see MANUTIUS (Paulus)

Moral Philosophy, see BALDWIN.

MORELIUS (Gulielmus), 1505-1564. Born in Normandy. Taught Greek in Paris. Printer's reader. Later joined Turnèbe, printer to the King for the Greek language.

Alphabetum Graecum literarum Graecarum appellationes et pronunciationes. 8°, Paris, 1550

Verborum Latinorum cum Graecis Anglicisque conjunctorum locupletissimi commentarii.

f°, London, 1583

MORELLUS (Theodoricus).

Enchiridion duplex: oratorium nempe et poeticum; hoc ab A. Rossaeo, illud a T. Morello concinnatum, sed ab eodem Rossaeo recognitum et auctum.

8°, London, 1650

MULCASTER (Richard), 1530?-1611. Born in Brack-

enhill Castle. Schoolmaster in London, 1559. First headmaster of Merchant Taylors' School, 1561-1586.

Positions, wherein those primitive circumstances be examined which are necessary for the training up of children, either for skill in their book or health in their body. . . . 8°, London, 1581

The first part of the elementary which entreateth chiefly of the right writing of our English tongue.

Catechismus Paulinus . . . 4°, London, 1582
8°, London, 1599

MURET (Marc Antoine), 1526-1585. Born near Limoges. Taught Latin at Villeneuve and Bordeaux. Finally settled at Rome.

Orationes xxiii. . . ejusdem interpretatio quinti libri ethicorum Aristotelis ad Nicomachum. Ejusdem hymni sacri et alia quaedam poematia. 3 pts.

8°, Venice, 1575

NANNUS MIRABELLIUS (Dominicus).

Polyanthea. Opus suavissimis floribus exornatum.

f°, Venice, 1507

Polyanthea, hoc est, opus suavissimis floribus sententiarum tam Graecarum quam Latinarum exornatum, quos . . . collegere D. Nannus Mirabellius, B. Amantius et F. Fortius. Quibus accessere recenti hac editione ccxxi. additiones. . . . f°, Lyons, 1600

Polyanthea Nova . . . Opus . . . nunc . . . ordine bono digestum . . . auctum . . . opera J. Langii.

f°, Lyons, 1604

Florilegii magni, seu Polyantheae floribus novissimis sparsae, libri xx. . . . f°, Lyons, 1620

NOWELL or NOEL (Alexander), 1507?-1602. Born at Whalley. Master of Westminster School, 1543. Prebendary of Westminster, 1551. Dean of St. Paul's, 1560.

Catechismus, sive prima institutio disciplinae pietatis christianae. [Large catechism.]

4°, London, 1570

Translated by T. Norton, 1570.

Christianae pietatis prima institutio ad usum scholarum. [Middle catechism] . . . 4°, London, 1570

Translated by Norton, 1572.

Catechismus parvus pueris primum Latine qui ediscatur, proponendus in scholis. [Little catechism].

12°, London, 1572

Translated by Norton, 1577.

OGILBY (John), 1600-1676. Born in Edinburgh.

Dancing-master, subsequently printer and publisher in London.

The works of P. Virgilius Maro, translated by J. Ogilby 8^o, London, 1649

Orator Extemporaneus, *see* RADUA.

OWEN (John), 1560?-1622. Born at Llanarmon, Carnarvonshire. Schoolmaster at Trelleck, 1591. Headmaster of King Henry VIII's School, Warwick, 1594.

Joannis Audoeni Epigrammatum libri tres.

16^o, London, 1606

There were many subsequent editions.

PAGET or PAGIT (Eusebius), 1551-1617. Born at Cranford, Northants. Rector of Lamport, 1572, and later of Kilkhampton. Suspended *c.* 1585 on account of his Nonconformist tendencies. Rector of St. Agnes, Aldersgate St., London, 1604, till his death.

The history of the Bible, briefly collected, by way of question and answer. 12^o, London, 1613

PAGNINUS (Sanctes) *c.* 1470-1541. Born at Lucca. Entered the Dominican order, 1486. Professor of Oriental languages at Rome. Finally settled at Lyons, of which he was made a citizen.

Thesaurus linguae sanctae f^o, Lyons, 1529

Thesauri Pagnini epitome 8^o, Antwerp, 1616

PALAEEMON (Quintus Remmius). Fl. in the first century. Native of Vicentia. Taught grammar in Rome.

Ars Grammatica [in Grammaticae Latinae Auctores Antiqui . . . augentur et emendantur . . . opera et studio H. Putschii] 4^o, Hanover, 1605

This book, discovered by Jovianus Pontanus in the fifteenth century, is doubtfully ascribed to Palaemon.

Palatinate Catechism [Heidelberg Catechism].

Κατήχησις τῆς χριστιανικῆς πίστεως . . . Catechesis religionis Christianae, quae in Ecclesiis et scholiis Electoralis Palatinatus traditur 8^o, Geneva, 1609

[Another edition] 12^o, Hanover, 1625

Printed in London *c.* 1622.

PALMER (Thomas), Hibernicus.

Manipulus florum 4^o, Venice [1495?]

[Another edition] Flores omnium pene doctorum, qui cum in theologia, tum in philosophia hactenus claruerunt . . . exactiore . . . animadversione quam usquam antea castigati 8^o, Lyons, 1558

PARAEUS or PAREUS (Daniel), *c.* 1605-1635. Born at Neuhausen. Professor of humanity, Kaiserslautern, 1633.

Mellificium atticum . . . 4°, Frankfort, 1627

Medulla historiae universalis profanae . . . 12°, 1631

Bayle disputes the authorship, and attributes it to Henri Alting.

PAREUS (Johannes Philippus), 1576-1648. Born at Hemsbach, near Worms. Rector in Kreuznach, 1600, in Neustadt, 1610, and in Hanau, 1623.

Calligraphia Romana, sive thesaurus linguae Romanae . . . 8°, Neustadt an der Hardt, 1616

Calligraphia Symmachiana.

8°, Neustadt an der Hardt, 1617

Lexicon Plautinum; in quo, velut thesauro, antiquae linguae romanae elegantiae in Plauto extantes explicantur . . . 8°, Hanover, 1634

PASOR (George), 1570-1637. Born at Herborn. Professor of theology and Hebrew, Herborn, 1597. Professor of Greek, Franeker, 1626, till his death.

Lexicon Graeco-latinum in N. Testamentum . . .

Editio quarta . . . 8°, Herborn, 1632

[Another edition] . . . 8°, London, 1644

Novum testamentum. Huic editioni omnia difficiliorum vocabulorum themata, quae in G. Pasoris lexico grammaticae resolvuntur, in margine apposuit C. Hoole.

12°, London, 1653

Analysis difficilium vocum in operibus Hesiodi.

PELEGROMIUS (Simon).

Synonymorum Sylva . . . recognita et multis in locis aucta . . . 8°, Antwerp, 1555

Synonymorum Sylva olim a S. Pelegromio collecta, et Alphabeto Flandrico . . . illustrata: nunc autem e Belgarum sermone in Anglicanum transfusa et in alphabeticum ordinem redacta per H.F. et ab eodem . . . emendata et aucta. Accesserunt huic editione synonyma quaedam poetica . . . 8°, London, 1609

[Another edition] . . . 8°, London, 1650

PEMBLE (William), 1592?-1623. Born at Egerton, Kent. Divinity reader of Magdalen Hall.

Enchiridion oratorium . . . 4°, Oxford, 1633

PERKINS (William), 1558-1602. Born at Marston Jabbet, Warwickshire. Fellow of Christ's College, 1584-1594.

The foundation of Christian religion; gathered into

six principles to be learned of ignorant people that they may be fit to hear sermons with profit.

8° [London], 1591

PHAEDRUS. Born in Macedonia: a slave, probably of Augustus, and manumitted by him.

Fabularum Aesopiarum libri v, nunc primum in lucem editi [by P. Pithou] . . . 12°, Troyes, 1596

[Another edition] . . . 8°, Leiden, 1598

[Another edition] . . . 4°, Paris, 1617

PIERIUS, *see* VALERIANUS.

POLITIANUS, *see* POLIZIANO.

POLIZIANO (Angelo Ambrogini), 1454-1494. Born in Tuscany. Professor of humanity in Florence.

Epistolarum libri XII . . . 8°, Antwerp, 1567

Polyanthea, *see* NANNUS MIRABELLIUS and GRUTER.

PONTANUS, *see* JACOBUS, Pontanus.

POOLE (Joshua), fl. 1640. Some time in charge of a private school at Hadley.

The English accidence . . . 4°, London, 1655

The English Parnassus: or, a help to English poesy.
12°, London, 1657

POPMA (Ausonius), 1563?-1613. Born at Alst. Studied philosophy at Cologne and law at Louvain.

De differentiis verborum libri quatuor, et de usu antiquae locutionis libri duo . . . (C. Frontonis de vocum differentiis libellus). Editio secunda. 2 pts.

8°, Giessen, 1618

Fragmenta historicorum veterum Latinorum, ab A. Popma collecta, emendata et scholiis illustrata.

8°, Amsterdam, 1620

POSSELIUS (Joannes) the Elder, 1528-1591. Born at Parchim, in the duchy of Mecklenburg. Professor of Greek in Rostock.

Syntaxis Græca . . . 8°, Wittenberg, 1560

Calligraphia oratoria linguae Graecae.

8°, Francfort, 1582

Revised and enlarged by his son.

Familiarum colloquiorum libellus.

8°, Wittenberg, 1586

[Another edition] . . . 12°, London, 1652

POSSELIUS (Joannes) the Younger, 1565-1633. Born at Rostock, where he taught Greek literature.

Apophthegmata ex Plutarcho et aliis selecta, inque locos communes redacta . . . 8°, Wittenberg, 1598

Practice of piety, The, *see* BAYLY.

Practice of quietness, The, *see* WEBBE.

PUTEANUS (Erycius) [Henry du Puy], 1574-1646. Born at Venlo. Professor of rhetoric, Milan, 1601. Succeeded Lipsius as professor of belles-lettres, Louvain, 1606.

Comus, sive Phagesiposia Cimmeria.

8°, Louvain, 1611

Democritus, sive de risu dissertatio saturnalis.

12°, Louvain, 1612

Amoenitatum humanarum diatribae xii., quae partim philologiam, partim philosophiam spectant.

8°, Louvain, 1615

De Annunciatione Virginis-Matris oratio.

4°, Antwerp, 1618

Doctrinae Politicae Fontes Aristotelici, perpetuis aphorismis descripti . . . 4° [Amsterdam? 1646?]

QUARLES (Francis), 1592-1644. Born at Ramford. Secretary to Ussher, Primate of Ireland, 1629. Appointed city chronologer, 1639.

Divine fancies 8°, London, 1632

Emblemes 8°, London, 1635

QUINTUS CURTIUS, *see* CURTIUS RUFUS, Quintus.

RADAU (Michael).

Orator extemporaneus, seu artis oratoriae breviarum bipartitum. Cujus prior pars praecepta continet generalia, posterior praxin ostendit.

8°, London, 1657

RAINOLDS or REYNOLDS (John), 1549-1607. Born at Pinhoe, near Exeter. Reader in Greek at Oxford, 1572. Dean of Lincoln, 1593. President of Corpus Christi, 1598.

Orationes duodecim; cum aliis quibusdam opusculis.

12°, London, 1619

RAVISIUS (Joannes), *c.* 1480-1524. Born at Saint-Saulge in the Nivernais. Professor of rhetoric, Paris. Rector of the university, 1520.

Officina, partim historiis partim poeticis referta disciplinis f° [Paris], 1520

Officina vel potius naturae historia . . . 4° [Paris], 1522

Officina . . . multo nunc quam prius auctor.

f° [Paris], 1532

Res Virgiliana, *see* BUCHLER.

REUSNER (Nicolas), 1545-1602. Born at Loewenberg. Professor of belles-lettres, and later rector, of the college at Laningen. Subsequently rector of the academy at Jena.

Emblematum libri iv. . . . 8°, Francfort, 1581
Opera poetica. . . . 8°, Jena, 1593

RHEMUS, *see* PALAEMON.

RHENIUS, Johann. Born at Oschatz, in Meissen. Corrector at Husum.

Tyrocinium artis grammaticae Magdeburg, 1623
Tyrocinium Linguae Graecae per singulos singularum
διαθεσέων et conjugationum modos tempora, numeros
et personas, praecipuam cuiusque significationem et
usum . . . monstrans. Gr. Lat. et Germ.
8°, Lipsiae, 1630

RIDER or RYDER (John), 1562-1632. Born at Carlington, Cheshire. Rector of South Okenden, 1583-1590, and of Winwick, 1597-1615. Bishop of Killaloe, 1612.

Bibliotheca scholastica : a double dictionary. Penned for all those that would have within short space the use of the Latin tongue . . . 4°, Oxford, 1589
Recast and edited by Francis Holyoake, 1617, and by Nicholas Grey 1626.

ROBERTI (Antonius).

Clavis Homerica, reserans significationes, etymologias, derivationes, compositiones, et dialectos omnium fere vocabulorum, quae in viginti quatuor libris Iliadis Homeri continentur, eodem ordine quo in ipsis libris leguntur . . . Huic adjicitur brevis appendix de dialectis . . . 8°, Douai, 1636
[Another edition] Editio tertia . . . opera G. Perkins . . . 8°, London, 1647

ROBINSON, ? Hugh Robinson, 1584?-1655. Born in Anglesea. Headmaster of Winchester School, 1613-1627.

Scholae Wintoniensis Phrases Latinae.

8°, London, 1658

ROSS (Alexander), 1590-1654. Born at Aberdeen. Master of the Free School at Southampton c. 1616. Chaplain to Charles I, 1622. Subsequently vicar of Carisbrooke.

Virgilius Evangelizans . . . 8°, London, 1634
Gnomologicon Poeticum . . . 12°, London, 1647

Mystagogus Poeticus, or the Muses Interpreter; explaining the . . . mystical histories of the ancient Greek and Latin poets . . . 8°, London, 1647

[Another edition] The third edition corrected and enlarged. To which is prefixed the genealogy of the heathen Gods . . . 8°, London, 1653

RULAND (Martin) the Elder.

Synonyma. Copia Graecorum verborum omnium absolutissima . . . 8°, Augsburg, 1563

Synonymia Latino-Graeca . . . Emendata et . . . locupletata opera D. Hoeschelii . . . Editio postrema emendatio . . . 8°, Geneva, 1624

SALMATIUS, *see* SAUMAISE.

SANDYS (George), 1578-1644. Born at Bishopthorpe.

Ovid's Metamorphosis, englished by G. S.

f°, London, 1626

The first five books were published in 1621.

SAUMAISE (Claude), 1588-1653. Born at Semur-en-Auxois. Professor of history, Leiden, 1632.

De Hellenistica commentarius, controversiam de lingua Hellenistica decidens, et plenissime pertractans originem et dialectos Graecae linguae . . . 8°, Leiden, 1643

Defensio Regia pro Carolo I ad serenissimum Magnae Britanniae Regem Carolum II. . . 12°, 1649

SCAPULA (Johann). Born in Germany in the sixteenth century.

Lexicon Graeco-Latinum . . . f°, Bâle, 1579

Lexicon Graeco-Latinum novum . . . Accesserunt opuscula . . . de dialectis, de investigatione thematum et alia . . . f°, Geneva, 1609

SHICKARD (Wilhelmus) the Elder, 1592-1635. Born near Tübingen. Professor of Hebrew at Tübingen, 1619. Professor of astronomy, 1631.

Horologium Hebraeum . . . 8°, London, 1639

SCHINDLER (Valentin).

Lexicon Pentaglotton, Hebraicum, Chaldaicum.

f°, Hanover, 1612

Schindleri Lexicon Pentaglotton . . . f°, London, 1635

SCHOENBORN (Bartholomaeus).

Versus sententiosi et eximii juxta literarum ordinem e veteribus poetis consignati, a Bartolemeo Schoonborn Witebergensi . . . 8°, Wittenberg, 1565

Versus sententiosi, ex Graecorum poematis vetustis

35

collecti, . . . et nunc auctiores editi opera . . . B.
Schönbornii . . . 8°, Wittenberg, 1583

Schoolmaster, The, *see* English . . . schoolmaster,
The.

School's Probation, or Rules for certain set exercises
on Probation Days, for the use of the Merchant Tailors'
School . . . 8°, London, 1661

SCHOTTENIUS (Hermannus).

Confabulationes tyronum literariorum, adamussim
colloquiorum Erasmi . . . 8°, Krakow, 1533

Instructio prima puerorum a legendi peritia . . . per
colloquia mutua . . . 8°, London, 1533

Published in Cologne in 1527.

SCHREVELIUS (Cornelius), *c.* 1615-1664, Born at
Haarlem. Rector of the college, Leiden, 1662.

Lexicon manuale Graeco-latinum et Latino-graecum.
2 pts. . . 8°, Leiden, 1654

SCOTUS [Joannes Scotus Duns], *c.* 1265-1308. De
modis significandi sive grammatica speculativa.

fo, Lyons, 1639

Included in Vol. I. of the complete edition in 12 vols. by
Luke Wadding.

SEIDELIUS (Casperus).

Ἐγχειρίδιον τῆς Ἑλλάδος φωνῆς. Sive manuale
Graecae linguae gnomologicum novum . . . Editio
tertia. [Edited by W. Dugard] 8°, London, 1665

Sententiae Pueriles, *see* CULMANN.

SERVIUS (Maurus Honoratus), fl. 475.

Maronis Vita . . . P.V.M. Bucolica . . . Georgi-
corum liber primus (-quartus) . . . Aeneidos liber
primus (-duodecimus). [With the commentaries of
Servius Maurus Honoratus on all these works . . .]

fo, Venice, 1475

P.V.M. Bucolicorum, Eclogae x., Georgicorum
libri iv., Aeneidos libri xii., et in ea Mauri Servii
Honorati . . . commentarii ex antiquiss. exemplaribus
longe . . . auctiores . . . fo, Paris, 1600

SHIRLEY (James), 1596-1666. Born at Walbrooke.
Master of Edward VI's grammar school, St. Albans,
1623-25. Play-wright. Recommended teaching at
Whitefriars *c.* 1645.

Via ad Latinam linguam complanata.

8°, London, 1649

344 *Art of Teaching School.*

Εισαγωγή, sive, Introductorium Anglo-Latino-Graecum. Complectens colloquia familiaria, Aesopi fabulas, et Luciani selectiores mortuorum dialogos. In usum scholarum per J. Sh. . . . 8°, London, 1656

Rudiments of grammar . . . 12°, London, 1656
Manductio, or a leading of children by the hand through the principles of grammar 12°, London, 1660
An enlarged edition of the rudiments of grammar.

SIMONIUS (Theodorus).

Joannis A. Comenii Janua aurea linguarum . . . cum Graeca versione autore T. Simonio.
12°, Amsterdam, 1642

SMETIUS (Henricus).

Prosodia H. Smetii . . . reformata . . . et . . . adaucta. Editio postrema, emendatior, cum appendice aliquot vocum, ab ecclesiasticis poetis aliter usurpatarum.
8° [Paris ?], 1621

[Another edition] Editio decima quarta prioribus correctior mantissaque . . . locupletior.
8°, London, 1635

SPAGNUOLI (Baptista), 1448-1516. Born in Mantua. Head of the order of Carmelites.

Bucolica seu adolescentia in decem aeglogas divisa.
4°, Strasburg, 1503
[Another edition] . . . 8°, London, 1627
Translated by Turberville in 1567.

The Bucolicks of Baptist Mantuan in ten eclogues. Translated out of Latine into English by Tho. Harvey, Gent. London. Printed for Humphrey Moseley, 1656, 8°
Sphinx Philosophica, *see* HEIDFELDIUS.

STEPHANUS, *see* ESTIENNE.

STOBAEUS (Joannes), fl. c. 475.
Collectiones sententiarum. Ed. Pr.

4°, Venice, 1536
Stobaei sententiae ex thesauris Graecorum delectae. . . . Huic editioni accesserunt ejusdem J. Stobaei eclogarum physicarum et ethicarum libri ii.
f°, Geneva, 1609

STOCKWOOD (John), d. 1610. Headmaster of Tunbridge Grammar School, 1578. Wrote and translated many religious works.

A plain and easy laying open of the meaning and understanding of the rules of construction in the English accidence . . . 4°, London, 1590
Quaestiones et responsiones grammaticales ad faci-

liorem earum regularum explanationem quae in grammatica Liliانا habentur accommodatae.

8°, London, 1592

Progymnasma scholasticum . . . 8°, London, 1597

Disputatiuncularum grammaticalium libellus.

12°, London, 1598

The treatise of the figures at the end of the rules of construction in the Latin grammar [of W. Lily] construed, &c. . . . 8°, London, 1686

First published in 1609.

STURMIUS (Joannes), 1507-1589. Born at Schleinden. Taught in Paris, 1529. Rector of the college at Strasburg, 1538.

In partitiones Ciceronis oratorias dialogi quatuor.

8°, Strasburg, 1539

De universa ratione elocutionis rhetoricae libri quatuor.

8°, Strasburg, 1576

Epistolarum M. T. Ciceronis libri tres a J. S. ex universis illius epistolis collecti ad institutionem puerilem.

8°, Prague, 1577

SUIDAS, fl. 975. Greek lexicographer, frequently quoted by Eustathius.

[Lexicon Graecum] Ed. Pr. . . . f°, Milan, 1499

Suidas, nunc primum integer Latinitate donatus . . . opera et studio A. Porti, &c. [Gr. and Lat.].

2 vols., f°, Geneva, 1619-30

SULPICIUS or SULPIZIO (Giovanni). Born at Verulum in the fifteenth century. Professor of belles-lettres in Rome.

De arte grammatica opusculum compendiosum.

4°, Perugia, 1475

Published by Punson in 1494.

SUSENBROTUS (Joannes).

Epitome troporum ac schematum et grammaticorum et rhetoricorum 8°, Zürich [1540?]

[Another edition] 8°, London, 1621

Sylva Synonymorum, *see* PELEGROMIUS.

SYMMACHUS (Quintus Aurelius), c. 345-410.

Epistolae familiares 4°, Strasburg, 1511

Epistolarum ad diversos libri decem.

4°, Paris, 1580

TALAEUS (Andomarus).

Rhetorica . . . Quinta . . . editio, ex vera . . . authoris recognitione 8°, Paris, 1552

[Another edition] 8°, Francfort, 1589

TAUBMANUS (Fridericus), 1565-1613. Born at Wonseich. Professor of belles-lettres in Wittenberg, 1595.

M. Accii Plauti. . . . Fabulae xx. superstites cum novo . . . commentario doctorum virorum, opera F. Taubmanni 4^o [Wittenberg, 1605]

M. Accii Plauti. . . . Comoediae, ex recognitione J. Gruteri. . . . Accedunt commentarii F. Taubmanni auctiores 4^o [Wittenberg], 1621

TESMARUS (Joannes) the Elder.

Exercitationum rhetoricarum libri viii.

8^o, Amsterdam, 1657

TEXTOR, *see* RAVISIUS.

THEOGNIS, of Megara, fl. sixth century B.C. Greek poet.

Theognidis Megarensis. . . . Sententiae Elegiacae.

4^o, Paris, 1537

Poetae minores Graeci [including Theognis].

8^o, Cambridge, 1652

Thesaurus poeticus, *see* BUCHLER and FARNABY.

THOMAS (Thomas), 1553-1588. Born in London. First printer to Cambridge University, 1582.

Dictionarium summa fide ac diligentia accuratissime emendatum, magnaque insuper rerum scitu dignarum et vocabulorum accessione, longe auctius locupletiusque redditum. 8^o, Cambridge, 1587

Largely used by Rider in his dictionary published in 1589.

THOMAS À KEMPIS [Thomas Haemmerlein], c. 1380-1471.

[Imitatio Christi] f^o [Augsburg, 1471?]

Of the Imitation of Christ. Three . . . most excellent books made 170 years since by one Thomas of Kempis. . . . Now newly translated . . . by T. Rogers.

12^o, London, 1584

The first English translation was printed by W. de Worde in 1502.

TOSSANUS (Paul), 1572-1629. Born at Montargis. Rector in Deventer. Later lived at Bâle; theologian. Enchiridion locorum communium theologicorum.

Dictionum Hebraicarum, quae in libro Psalmorum continentur, syllabus.

TROST (Martin), 1588-1636. Born in Westphalia. Professor of Hebrew at Koethen, Helmstadt, Rostock and Wittenberg.

Novum testamentum Syriace cum versione latina.

4^o, Koethen, 1621

Lexicon Syriacum 4^o, Koethen, 1623
 Grammatica Ebraea 4^o, Wittenberg, 1633

TURNER (Robert), d. 1599. Born at Barnstaple. Ordained priest, 1574. Professor of rhetoric in the English college, Douai. Taught classics in the German college, Rome, 1576. Later professor in Eichstadt and Ingolstadt, where he subsequently became rector of the university.

Roberti Turneri Devonii Panegyrici duo . . . ejusdem orationes xvi. . . . Additae sunt ejusdem epistolae. Editio secundo . . . auctor . . . 8^o, Ingolstadt, 1599

Orationes, epistolae, tractatus de imitatione rhetorica, a R. Turnero . . . collecta, omnia nunc primum e MS. edita 8^o, Ingolstadt, 1602

TURSELINUS (Horatius), 1545-1599. Born at Rome. Professor of belles-lettres in Rome. Rector at Florence and Loretto.

De particulis latinae orationis . . . 12^o, Rome, 1598

TZETZES (Joannes), c. 1120-1183. Born at Constantinople. Poet and grammarian.

Lycophronis Chalcidensis Alexandra, sive Cassandra : poema . . . eruditissimis J. Tzetis . . . commentariis (quae . . . nunc primum in lucem eduntur) illustratum. . . . Adjectus quoque est J. Tzetzae variarum historiarum liber f^o, Bâle, 1546

Lycophronis Alexandra, cum J. Tzetis commentariis. . . . Adjuncta est interpretatio versuum Latina, per G. Canterum 4^o [Geneva], 1601

URBANUS, *see* BOLZANIUS URBANUS.

VALERIANUS (Joannes Pierius), 1477-1558. Born at Belluno. Tutor to Hippolytus and Alexander de Medici, to the former of which, as cardinal, he was afterwards secretary.

Hieroglyphica, sive de sacris Ægyptiorum literis commentarii f^o, Bâle, 1556
 [Another edition] 4^o, Cologne, 1631

VALERIUS (Cornelius) [Kornelis Wouters], 1512-1578. Born near Utrecht. Private teacher, 1544. Professor of Latin, Louvain, 1557.

Grammaticorum institutionum libri iv. . . . Recogniti et multis . . . annotationibus aucti. . . . 8^o, Louvain, 1560

VALERIUS MAXIMUS, fl. A.D. 27.

Valerii Maximi factorum et dictorum memorabilium
ad Tiberium Caesarem. . . . Ed. Pr.

f^o [Strasburg, 1470?]

[Another edition] . . . Cum J. Lipsii notis.

12^o, Amsterdam, 1647

VALLA (Lorenzo or Laurentius), c. 1406-1457. Born
in Rome. Ordained priest and appointed apostolic
secretary in 1448. Professor of rhetoric, 1450.

De elegantis Latinae linguae . . . f^o, Rome, 1471

VARRO (Marcus Terentius), 116-27 B.C. Born at
Reate.

[De lingua Latina] Ed. Pr. . . . 4^o, Rome, 1471

[Another edition] . . . 8^o, Lyons, 1563

VAUGHAN (*Sir* William), 1577-1641. Poet and
colonial pioneer.

The Golden-Grove, moralized in three books. . . .
Second edition . . . enlarged by the author.

8^o, London, 1608

VECHNER (Daniel), 1572-1632. Born at Goldberg,
Silesia. Rector in Jauer, 1610. Prorector in Goldberg,
1618-1622.

Hellenolexia, sive Parallelismus Graeca-Latinus,
imitationem Graecorum in lingua Latina . . . mon-
strans. Editio nova . . . auctior 8^o, Leipzig, 1680

VERDERIUS, *see* DU VERDIER.

VEREPAEUS (Simon). Born in Brabant. Died, 1598.
Rector in Turnhout and in Herzogenbusch.

Praeceptiones de figuris seu de tropis et schematibus,
in communem scholarum usum . . . per quaestiones
explicatae . . . 8^o, Cologne, 1590

De epistolis Latine conscribendis libri v., denuo . . .
illustrate et . . . postremum aucti. 8^o, London, 1592

VIVES (Joannes Ludovicus), 1492-1540. Born at
Valencia. Professor of humanity, Louvain, 1519. Tutor
in England to Princess Mary, 1523. Afterwards lived
and wrote in Bruges.

Colloquia, sive Exercitatio Latinae linguae, Freigii
notis illustrata . . . 8^o, Nuremberg, 1532

VOSSIUS (Gerhardt Johann), 1577-1649. Born near
Heidelberg. Director of the High School, Dort, 1600,
and of the Theological College, Leiden, 1614-1619.
Professor of rhetoric and later of Greek in Leiden Uni-

versity. Professor of history, Amsterdam, 1632, till his death.

De historicis Græcis libri quatuor . . . 4^o, Leiden, 1624

De historicis Latinis libri tres . . . 4^o, Leiden, 1627

Rhetorices contractae, sive partitionum oratoriarum libri v.

Editio altera castigatio . . . 12^o, Oxford, 1631

First published in 1621.

De arte grammatica libri septem.

4^o, Amsterdam, 1635

De artis poeticae natura ac constitutione liber.

4^o, Amsterdam, 1647

Foster Watson (*English Grammar Schools*, p. 479) thinks that the book referred to by Hoole as *Artis poeticae compendium* may possibly be a smaller form of the above book.

WALKER (William), 1623-1684. Born in Lincoln. Taught at Fiskerton. Headmaster of Louth Grammar School, later of Grantham Grammar School. Finally vicar of Colsterworth.

Treatise of English particles . . . 8^o, London, 1663

Dictionary of English and Latin idioms.

8^o, London [1670]

WALTON (Bryan), 1600?-1661. Born in Cleveland. Held livings in London and Sandon. Bishop of Chester, 1660.

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WOLSEY (Thomas) Cardinal, c. 1475-1530. Born at Ipswich. Headmaster of Magdalen College School, 1498. Rector of Limington, Somerset, 1500. Chaplain to Henry VII. Almoner to Henry VIII.

See LILY.

WOODWARD (Hezekiah or Ezekias), 1590-1675. Born in Worcestershire. Schoolmaster at Aldermanbury, 1619. Vicar of Bray, near Maidenhead, 1649.

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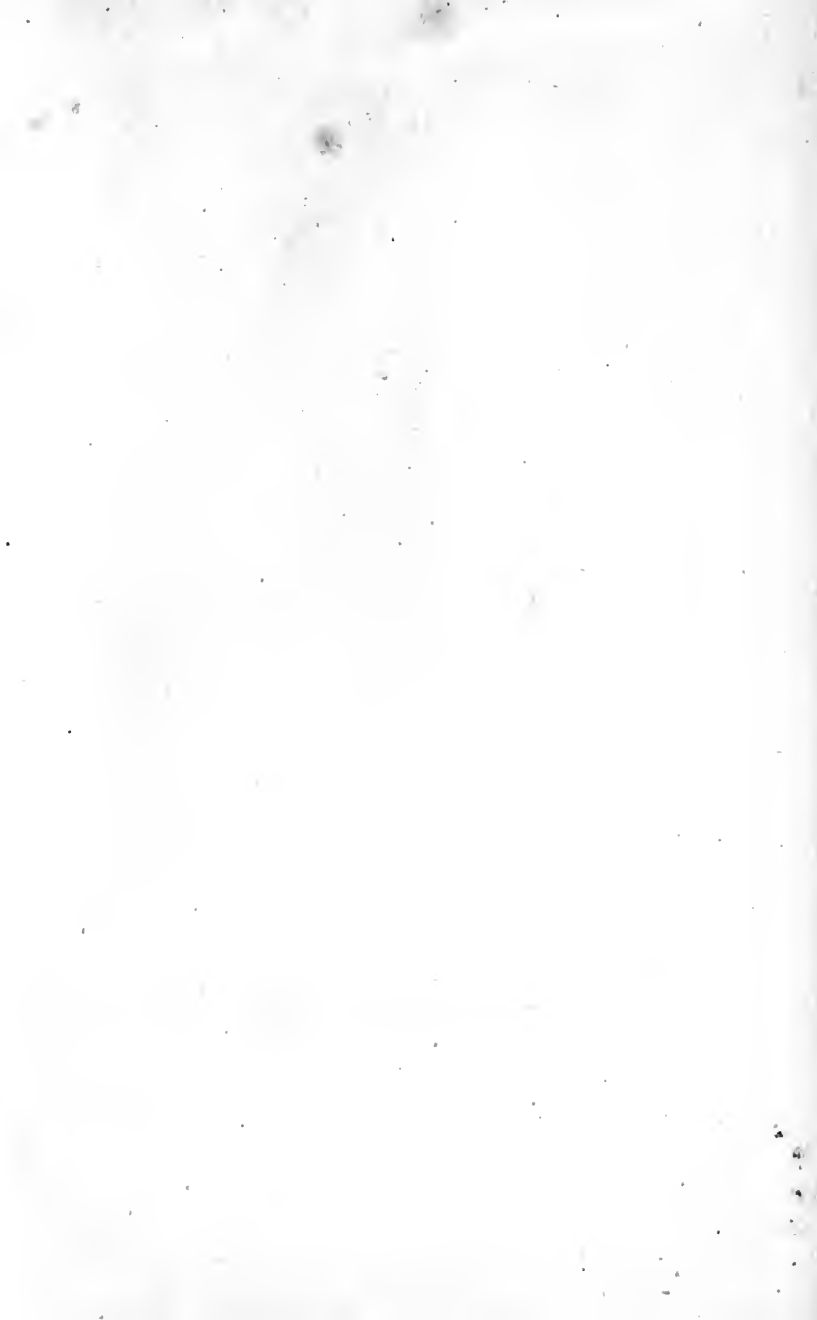
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